

Buddha (Gupta Period)
(By courtesy of the Archaeological Museum, Mathura)

GAZETTEER OF INDIA

UTTAR PRADESH

MATHURA DISTRICT

UTTAR PRADESH
DISTRICT GAZETTEERS

MATHURA

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ADVISORY BOARD



Kaniska (Kushan Period)

(By courtesy of the Archaeological Museum, Mathura)

PREFACE

This is the tenth in the series of the revised gazetteers of the districts of Uttar Pradesh. The first official document of this type pertaining to the district of Mathura was published in 1884 in the *Statistical, Descriptive, and Historical Account of the North-Western Provinces of India*, Vol. VIII, Part I, compiled and edited by H. C. Conybeare, F. H. Fisher and J. P. Hewett who seem to have derived their information from the *Report on Settlement of the District of Mathura* by Deeds and Tyler (1831); Edward Thorton's *A Gazetteer of the Territories under the Government of the East India Company and of the Native States on the Continent of India*, (London, 1854); Alexander Cunningham's *The Archaeological Survey of India Reports*, Vol. I (1871) and III (1873); R. S. Whiteway's *Report on the Settlement of the Muttra District*, (Allahabad, 1879); and above all, from F. S. Growse's memorable work, *Mathura: A District Memoir*, originally published in 1874, a second revised edition following in 1880. In 1908 notices of a number of places in the district appeared in the different volumes of the *Imperial Gazetteer of India*, considerable material having also come to light through the writings of archaeologists and orientalists like Cunningham, Fuhrer, Vogel, Smith, Buhler and Luder and of others and in 1911 was published the regular gazetteer of the district, *Muttra: A gazetteer* (being Volume VII of the District Gazetteers of the United Provinces of Agra and Oudh) which was compiled and edited by D. L. Drake—Brockman. It was supplemented by Volumes, B, C and D in 1915, 1924 and 1934 respectively. Apart from the material referred to above, many and diverse sources have been utilised in the preparation of the present gazetteer which have been indicated in the bibliography which appears at its end.

The spellings of Indian terms and words, such as bhang, chupati, dharma, doab, sutra, jagir, karma, peshwa, ghany, stupa, yojana, etc., in the text are the same as those adopted in standard English dictionaries and such words have neither been italicised nor included in the glossary of Indian words to be found at the end of the volume.

The census data of 1961, have been used wherever available but where the final figures have not been forthcoming the provisional figures have been given in this gazetteer.

Generally the figures appearing in this volume have not been converted to metric system equivalents, the versions as supplied in the source material being retained, conversion factors (to the metric system) in respect of measures of length, area, volume, capacity, weight, coinage, etc., have, however, been appended at the end of this volume for ready reference.

The scheme of the contents of this gazetteer conforms as closely as possible to the all-India pattern laid down by the Government of India (Ministry of Education) and the State Governments. The share of the Government of India in the cost of the preparation of this gazetteer is Rs 6,000 and it also gives 40 per cent towards the cost of printing.

I should like to take this opportunity to thank the chairman and the members of the Advisory Board for having proffered their help and advice and for going through the drafts of the chapters and to the Gazetteer Unit of the Central Government for their suggestions and co-operation. I should also like to thank those officials and non-officials who in one way or another have helped in the collection of material and in the preparation, printing or bringing out of this gazetteer.

E. B. JOSHI

LUCKNOW :

Dated December 5, 1966.

CHAPTER I

GENERAL

Origin of Name of District

The district of Mathura has been named after the headquarters town which, according to oral and literary traditions, was called Madhupuri or Madhura (the sweet or lovely one). The name 'Mathura' is also very old and means 'city of churns'. It is stated in the *Ramayana* that Shatrughna (Rama's brother) made this place his capital. Another legend has it that in ancient times there was a vast forest here where bees and consequently honey (Sanskrit *Madhu*) were found in abundance, the name Madhuban being, therefore, given to it. In time the city that grew up here became known as Madhura or Mathura. Ptolemy mentions it under the name of *Modoura.*

Location, Boundaries, Area and Pupulation

Location and Boundaries—Mathura is the north-western district of the Agra division (which forms part of the Yamuna basin) and lies between Lat. 27° 14′ and 27° 58′ N. and Long. 77° 17′ and 78° 12′ E. In shape it is like an imperfect crescent, the horns looking up towards the north-east. Its lengthiest section, from the junction of the Gurgaon and Bharatpur districts to that of those of Etah and Agra, is about 96 km. and its greatest breadth about 66 km. from west to east.

It is bounded on the north-west by the districts of Aligarh and Gurgaon (in Punjab), on the east by that of Aligarh (except for some 13 km. where the borders of the Sadabad tahsil march with those of the Etah district), on the south by the district of Agra and on the west by that of Bharatpur (in Rajasthan).

Area—According to the Survey of India the district has an area of 3,800 sq. km. and stands forty-seventh in the State. Its area according to the district records is 3769.5 sq. km.[1]

Population—According to the census of 1961 the population of the district was 10,71,279 (the females numbering 4,88,385), the rural population being 8,91,652 and the urban 1,79,627.

History of District as Administrative Unit

During Akbar's reign the district or its portions fell within 3 sirkars (prefectures) in the subah (province) of Agra, namely Agra, Kol and Sahar. The *mahals* of the sirkar of Agra which comprised portions of this district

1. *Census of India* 1961, Part II A. p. 46

were Mathura, Maholi, Ol, Mangotla, Mahaban, Jalesar and Khandauli; that of the sirkar of Kol was Noh ; and those of the sirkar of Sahar were Hodal, Sahar, and probably Kamah. The Mughal rulers, the Jats and the Marathas at different times imposed names of their own creation on their acquisitions, and the old *Ain-i-Akbari mahals* were split up into numbers of smaller parganas or taluks in a way that defies reconstruction. At the annexation in 1803 the cisyamuna tract comprised the parganas of Mathura, Farah, Sonkh, Sonsa, Govardhan, Sahar, Shergarh and Kosi and the transyamuna tract comprised the parganas of Sadabad, Sahpau, Raya, Mat, Mahaban, Sómnai and Nohjhil. The sirkar of Sahar appears to have disappeared in the reign of Aurangzeb when the sirkar of Mathura or Islamabad is first heard of. To the Jats is attributed the restoration of pargana Sahar by the separation from it of pargana Shergarh, Kosi and Shahpur, the last later on merging in the other two ; the abolition of pargana Ol and the creation of Farah ; and the constitution the parganas of Sonkh and Sonsa out of the *Ain-i-Akbari* pargana Mangotla. Govardhan was created late in the eighteenth century by Najaf Khan, as a fief for Raza Quli Beg, out of the pargana of Sahar and some villages of pargana Sonkh. The whole of the district fell to the British in December, 1803, but parts appear to have been transferred almost at once to favoured grantees : Sonkh, Sahar and Sonsa going to the raja of Bharatpur ; Kosi and Shergarh being restored to the Sindhia as a life provision for Balla Bai ; Govardhan was given revenue free to Lachhman Singh, in return for the assistance rendered to the British by his father, Ranjit Singh, the Jat raja of Bharatpur ; and the parganas of Mathura and Farah were retained by the British and added to the district of Agra. The pargana of Sadabad was formed in (Shahjahan's time), taking 200 village of the old *mahal* of Jalesar and a few from the *mahals* of Khandauli and Mahaban. Nohjhil does not appear to have been changed. The *mahal* of Mahaban was split up into the parganas of Mahaban, Mat, Raya and Sonai during the period of Jat rule, this new (and greatly restricted) pargana of Mahaban containing some villages which belonged to the pargana of Sadabad. The parganas of Sahpau and Mursan were also formed out of the *mahal* of Jalesar, the former being extended by additions from pargana Sadabad. All these parganas with the exception of Nohjhil, which belonged to district Farrukhabad, were at the outset attached to the district of Etawah but in 1804 they were attached to the newly formed district of Aligarh of which they remained a part till 1824, when the new district of Sadabad was created and covered the whole transyamuna tract of the present district of Mathura and the pargana of Jalesar. A military force had been stationed in Mathura since 1803, but it was not until 1832 that the civil headquarters was transferred from Sadabad to Mathura and the district of Mathura was formed. The pargana of Mathura was taken from the Farah tahsil of Agra and with the parganas of Sonkh, Sonsa, Govardhan and part of that of Sahar, was formed into a new pargana and tahsil called Aring.

Further north, part of pargana Kosi was joined to pargana Sahar and the tahsils of Sahar and Kosi were constituted. In 1840 taluks Sonkh, Madim, Dunaitia and Ar Lashkarpur in the north-east of Mahaban, along with some villages, were transferred to Mathura from Aligarh. During the struggle for freedom of 1857 the tahsil headquarters of Sahar was removed to Chhata for greater security where it has remained since then, the Sahar tahsil being renamed Chhata. Some time between 1804 and 1860 Nohjhil had become a tahsil and in the latter year it lost its identity and was merged in the newly constituted tahsil of Mat in 1860. In 1867 the headquarters of tahsil Mathura was moved from Aring to Mathura, and 7 years later pargana Jalesar was transferred to Agra. Another change affecting the area of the district was made in 1878 when 84 villages of tahsil Farah (of Agra) were attached to district Mathura. In 1894 tahsil Kosi was abolished and merged in that of Chhata. In 1923 tahsil Mahaban was abolished and divided between the tahsils of Mat and Sadabad.

In 1950 under the Provinces and States (Absorption of Enclaves) Order, 1950, seven villages—Nagla Borha, Nagiri, Umri, Shamspur, Bad, Bhainsa and Dharampur, covering 19.17 sq. km. were transferred from Bharatpur to Mathura in exchange for the village of Phulwara (2.60 sq. km.). In 1957 a part of the village of Pent Khera and some uninhabited plots (3.56 hectares) of tahsil Etmadpur (both in Agra district) were transferred to tahsil Sadabad and in 1959 the district lost 17 plots (4.2 hectares) to Aligarh district, of village Neemgaon of tahsil Mat which were transferred to tahsil Iglas of district Aligarh.

Subdivisions, Tahsils and Thanas (Police-stations)

The district comprises the 4 subdivisions of Mat, Mathura, Chhata and Sadabad, each forming a single pargana and tahsil of the same name.

Mat is the north-eastern tahsil of the district and is bounded on the north and east by the district of Aligarh, on the south by tahsil Sadabad and on the west by the Yamuna. It has an area of 858.6 sq. km. and its population is 2,35,141, males 1,27,502 and females 1,07,639), with 253 inhabited villages.

Mathura forms the south-western tahsil of the district. It is bounded by tahsil Chhata on the north, by the tahsils of Sadabad and Mat on the east, by district Bharatpur on the west and by Agra on the south. The total area of the tahsil is 1,059.3 sq. km. with a population of 3,72,545 (males 2,03,784 and females 2,68,761) and is made up of 226 inhabited villages and 4 towns.

Chhata is the north-western tahsil of the district and is bounded on the north by Gurgaon district (Punjab) and the Yamuna, on the east by the Yamuna, on the south by tahsil Mathura and on the west by district Bharatpur (Rajasthan). It has an area of 1,052.6 sq. km. with a population of 2,10,415 (males 1,14,246 and females 96,169) and has 163 inhabited villages and a town.

Sadabad is the eastern most tahsil of the district. It is bounded on the north by tahsil Mat and the district of Aligarh, on the east by that of Etah, on the south by the district of Agra and on the west by tahsil Mathura (which is separated from it by the Yamuna). It has an area of 799.9 sq. km. and its population is 2,53,178 (males 1,37,362 and females 1,15,816). It contains 219 inhabited villages and a town.

Thanas—For purposes of police administration there are 16 *thanas* (police-station) in the district—tahsil Mathura having 6 of which 2 are located in the city of Mathura, 3 in tahsil Mat, 4 in tahsil Chhata and 3 in tahsil Sadabad.

Topography

The district lies in the basin of the Yamuna, which traverses through the central part of the district from north to south, and divides the district into two physical units—the eastern or transyamuna and the western or cisyamuna tract. Low hills—nowhere higher than 261 m. above sea level—in a few scattered spots rise on the Bharatpur border but the district may, nevertheless, be described as a plain, sloping at the rate of .25 metre per kilometre in the direction of the river's course. The highest elevation above sea level is about 178 m. near Kotban on the Gurgaon border and the lowest, 171.6 m. near Jalesar Road railway station at the extreme eastern end of the district.

The Transyamuna Tract—This tract, comprising the tahsils of Mat and Sadabad, is a fair example of the scenery usually found in the Ganga-Yamuna doab and lies, on the whole, at a lower level than the cisyamuna tract. The level gently drops from north to south, the height above sea level which is 185.9 m. at Chandpur falls to 182.27 m. at Karahri, 178.9 m. at Mat, 178.3 m. at Raya, 175 m. at Baldeo and 172 m. at Barauli (near the Yamuna in tahsil Sadabad). From this point onward, owing to the easterly trend of the Yamuna, the level gently drops eastward and is 171.6 m. at Jalesar Road railway station on the eastern border of the district. Two intermittent streams, the Pathwaha and the Jhirna, flow through it, carrying towards the Yamuna the drainage of northern Mat and central Sadabad. Abundantly irrigated from rivers, wells and a canal, it is carefully cultivated and the fine crops indicate the fertility of the soil. The agricultural population is denser than in western tract and for the farmer it is the most important part of the district. Above Bhadaura (in tahsil Mat) several old beds of the Yamuna have transformed themselves into lagoons. Ridges of sand flanking the river stretch further inland than on the opposite side and scattered dunes may be seen several kilometres eastwards on the uplands (*bangar*), probably blown there by the winds. Below Bhadaura the bank of the river is scored with ravines.

The Cisyamuna tract—This tract, including the tahsils of Chhata and Mathura, lies at a higher level than the eastern tract. The surface is somewhat slightly hogbecked, its line of highest elevation lying parallel to the Yamuna, but at some distance from the Yamuna and the Bharatpur border. The height above sea level, which is 186.84 m. is Kotban on the northern border of the district, falls to 182.88 m. at Sahar and 181 m. near Aring. From Aring onwards the gradient becomes a little steeper as at Bari (about 25 km. south from Aring) the height drops to 174.95 m. Most of the larger villages and the important towns of Mathura, Vrindaban and Kosi lie on the right of the Yamuna, except for which there is no other river or stream in the tract. The only large lagoon is a discarded bed of the Yamuna at Koela (in tahsil Mathura), and there is a long stretch of such erosions further north from Shergarh to Vrindaban. Below Koela the bank of the Yamuna is scored with ravines. Elsewhere the banks consist of sandy downs which are sparsely cultivated. The Agra canal, which pierces the tract from north to the south, has proved of immeasurable benefit for cultivation. To the west of the Agra canal lies a succession of large depressions which form an ill-defined channel (formerly known as the Gobardhan nullah) which during the year of heavy rainfall submerges the surrounding area. The condition of this area has largely improved after the construction of the Govardhan drain.

In the two western tahsils, Mathura and Chhata, lies the only hills of the district which are outlying spurs of the Aravalli system and belong to several distinct ranges. The most northerly is the Charan Pahar in Chhota Baithan, which is a low rocky ridge about 366 m. long and is 3 m. high rising directly out of the plain. To the south-west is the hill of Nandgaon which is 800 m. long. The chief hill system of the district lies 6.4 km. further south and consists of two parallel ranges (less than 1.6 km. apart) made up of a series of detached hills. The main range, which commences at the village of Unchagaon and runs along the boundary of the district to the village of Nahra where it ends, has an average elevation of about 240 m. above sea level and is covered with huge boulders and is devoid of trees. The other range is a series of three detached hills. On the southernmost hill stands the village of Rankauli; the village of Dibhala in the centre and at the northernmost is the sacred village of Barsana. Some 16 km. further south-east is the Giriraj or Annakut hill, commonly known as Govardhan, which at its northern end is merely a heap of stones but which rises at the southern end to some 30.5 m. above the plain. All these hills are of ancient quartzite, the largest being Govardhan, which extends for a distance of about 8 km. and is a famous place of pilgrimage. There is also an elevation of ravined and eroded red earth near Gopalpur (in Mathura tahsil) containing nodules of quartz.

Though there is no actual desert area in the district inspite of its contiguity with the desert area of Rajasthan, climatic conditions similar to

those of desert areas prevail in it and the possibility of the desert spreading into the district cannot be ignored.

River System And Water Resources

The rivers and streams of the district consist of the Yamuna and its two affluents, the Pathwaha and the Jhirna or Karwan both of which become fairly torrential in the monsoon season.

Yamuna—The main river of the district is the Yamuna which the Hindus hold sacred and venerate as a goddess. She is supposed to be the sister of Yama, (god of death and hell) and the daughter of Surya, (the sun god). Legend also has it that Balarama (Krishna's brother) once ordered Yamuna to come to him but she disobeyed him. Enraged, he plunged his ploughshare into her bank, compelling her to leave her course and follow him wherever he went and letting her go only after she had watered the entire country. The river has its source in Yamunotri in the Himalayas. Entering the district at Chaundras (in tahsil Chhata), it follows a winding course of about 161 km. and leaves Mathura at village Mandaur (in tahsil Sadabad). In the district it follows a course from north to south. It divides tahsil Mat from the tahsils of Chhata and Mathura and tahsil Sadabad from the district on Agra. On or near its banks stand all the larger places—Shergarh, Vrindaban, Mathura and Farah on the right and Mat, Mahaban and Gokul on the left. Its banks are at first sandy and low but as it advances in its course they become steeper and ravines and sand-hills begin to intermingle with the sandy slopes. Where it flows in a curve, ravines are generally found on the concave side, sand-hills being as invariably met with on the opposite or convex side and vice versa when the direction of the curve changes. Where the river preserves a straight course for any distance, ravines and sand-hills occur on both banks. On the right bank at Koela (in tahsil Mathura) and on the left at Bhadaura (in tahsil Mat) sand-hills disappear to give place to ravines. From the ravines there is an abrupt drop of 4.5 to 6.0 m. to the Yamuna but the river rarely runs directly under this bluff between which and the water there runs a strip of alluvial soil which, in those villages that are covered by every rise of the stream, changes every year in shape and character. The river changed its course to the north near village Shergarh between 1927 and 1929, the result being an increase in the area of the village by 45.8 hectares. In 1929, the area near village Behta was found to have decreased by 40.47 hectares due to the river changing its course towards the south. It again changed its course towards the south in 1933 and in 1935, near village Oba, caused a diluvion of 28.33 hectares. In 1938, near village Jaitpur it again altered its course to the south and an area of 127.88 hectares was affected by diluvion. In 1939 the area of village Bhogaon Khadir decreased by 61.51 hectares as a result of a change in its course. In 1940 the area of village Sai (in tahsil Chhata) increased by 8 hectares when the river veered to the north. The same thing

happened in 1944 when village Oba was affected by an increase of 20.23 hectares. The area affected and the monetary aid given by Government from 1958 to 1964 in tahsil Chhata are mentioned below:

Year	Area affected (in hectares)	Aid from Government (in rupees)		
		Taqavi	Gratuitous relief	House subsidy
1958	89.03	1,86,000	..	1,218
1961 ..	232.3	48,000	3,200	..
1963	243.00	57,000	2,125	23,000
1964	243.00	12,380	950	..

Large areas are subject to fluvial action up to Mahaban and in its onward course the river becomes more closely confined between its bluffs, the strips of culturable land on either side growing more narrow and precarious.

The cultivation on the banks bordering the ravines is poor, the ravines themselves being devoid of vegetation and pitted with nodular limestone. But the land adjacent to the river is quite often very fertile, the soil varying from sand to rich loam, the richest being found in the Katri (fields which are inundated each year). Such land is found chiefly in Kosi, Chhata, Mat and to the north of Mathura and Mahaban. Entering from the Aligarh district, the Pathwaha joins the Yamuna after a short course through the north of tahsil Mat where it is narrow, its general direction being southernly. The Jhirna is a more important channel and is used for irrigation purposes as is the case with the Pathwaha. It runs south-eastward across Sadabad tahsil (adjacent to the town of Sadabad) and then passes into the Agra district. It carries a large volume of water during the rains.

In 1928-29 the Yamuna training scheme was launched in the district and a bund was built near Sakarya, (a little above Vrindaban) and another at Mathura (near Hans Ganj which diverted the flow of the river on the opposite side (where it was causing damage) towards the ghats of Mathura and Vrindaban.

Though the action of the Karwan has caused some loss to the cropped area it does not cause serious concern to the district authorities.

The danger level and the highest flood level of the Yamuna for the district have been fixed at 165 m. and 167.88 m. (1956) respectively.

Old Beds of Yamuna

North of Bhadaura (where there are no ravines) there lie on the left bank several fertile depressions in which the Yamuna once flowed, the most important being that occupied by the Noh lagoon. Its curve, which is north-easterly leaves the modern bed of the river between Faridampur and Musmana on the north and travels round by Ramgarhi, Nurpur, Kulana and Noh to rejoin the bed between Lana-Makhdumpur nd Firozpur in the south. The length of the curve is about 16 km. and the area of the depression about 31 sq. km. Apparently the river deserted this bed only in the recent past as the old bed is plainly visible. Round the outer edge of the curve in many places the steep banks have become hollow and have taken on the form of ravines and at Sirgoni there rises a steep cliff about 15 m. in height. The inner course encloses a mass of sand-hills such as are usually found in the re-entering bends of the Yamuna. Near Firozpur (between Dwarkapur and Sarla Nagla) there is a nullah which in times of flood becomes a backwater and though supplying the ponds with water for cattle, becomes flooded causing the surrounding area to become water-logged. When the old embankment near Musmana was partially washed away by the action of the river, a large body of water rushed into the lagoon submerging the land and precluding the sowing of the Rabi crop but the flood was often advantageous as a rich loam was left in its wake which enabled wheat to be cultivated without irrigation.

South-west of the *jhil* called Noh and 5 km. distant from village Nohjhil, another great depression extends eastwards from the small village of Chhanpari as far as Pitaura and rejoins the Yamuna, skirting the village of Mirpur ; but before the construction of the metalled road from Nohjhil to Mat, it probaly left the Noh depression near Nohjhil (the village) extended eastwards between Mubarakpur and Bagharra towards Barauth where it met the bed of the Patwaha nullah. According to tradition some 600 years ago the Yamuna flowed past Mubarakpur, Baraut, Palkhera, Bullakpur, Mirpur. A third depression also lying to the east of the river is bounded by Ohawa in the north, Akbarpur and Harnol in the east and Illauli Guzar in the south. There are 2 more depressions on this side of the river, one near Mat and the other near Panigaon, both lying close to the bend in the river and becoming liable to inundation in times of flood. On the opposite side of the river 8 km. from Mathura city lies a large depression known as the Koela jhil which is flanked by the old and ravined banks of the former bed of the river which probably passed through Bad, Aganpur and Ladpur.

GEOLOGY

Geologically the district forms a part of the Indo-Gangetic alluvium, which consists of sand, clay, *kankar* (calcarious concretions of nodular limestone) and *reh* (saline efforescence). Sandstone is procurable on the

western border of the district at Barsana and Nandagaon but, owing to the religious sanctity attaching to the hill, it is not quarried. Similar sandstone is also found at Govardhan. Generally the alluvium is a fairly stiff clay mixed with sand.

Kankar is abundant in the district particularly in the *bangar* (the older Pleistocene alluvium) and that found east of the Yamuna is larger, hard and has an ashy-blue colour, while that in the west is small, soft and lighter in colour. Block *kankar*, which is used in masonry work, is found in the Sadabad tahsil. *Kankar* is also used for making lime as the district produces no limestone.

Clay, suitable for making bricks, toys and utensils, is found almost everywhere in the district.

Climate

The climate of the district is characterised by an intensely hot summer, a cold winter and general dryness throughout the year except during the south-west monsoon. The year may be divided into four seasons. The cold season, from December to February, is followed by the summer which continues till about the middle of June. The south-west monsoon then ushers in the rainy season which continues till the end of September. October and November constitute the post-monsoon season.

Rainfall—Records of rainfall in the district are available for 8 stations for periods ranging from 62 to 97 years. The details of the rainfall at these stations and for the district as a whole are given in Table IV of the Appendix. The normal or the average annual rainfall in the district is 561.5 mm. (23.29″). The rainfall in the district in general increases from the south-west towards the north-east and varies from 544.3 mm. (21.43″) at Mathura to 672.3 mm. (26.47″) at Chhota Kosi. The rainfall from June to September amounts to about 88 per cent of the annual rainfall. Generally August is the rainiest month, when the rainfall is about 31 per cent of the annual rainfall. The variation in the annual rainfall from year to year is appreciable. During the fifty years from 1901 to 1950 the highest annual rainfall which was 179 per cent of the normal — occurred in 1908, while the lowest — which was only 36 per cent of the normal — occurred in 1918. During this period the annual rainfall in the district was less than 80 per cent of the normal in 14 years, 2 consecutive years of such low rainfall occurring twice. Considering the annual rainfall at the individual stations, 2 consecutive years of such low rainfall occurred 3 to 4 times at 5 out of the 8 stations and 3 to 5 consecutive years of such rainfall occurred once or twice at 4 of the stations during the same period.

A statement regarding the frequency of the annual raintall in the district is given below for the period from 1901 to 1950:

Range in mm			No. of years	Range in mm.			No. of year
201—300	..	..	5	701—800	..	..	5
301—400	..	..	2	801—900	..	..	3
401—500	..	..	8	901—1,000	..	..	1
501—600	..	..	10	1,001—1,100	..	..	3
601—700	..	..	13				

On an average there are 32 rainy days (days with rainfall of 2.5 mm. or more) in a year in the district, the number varying fom 28 at Basaunti to 35 at Mat. The heaviest rainfall in 24 hours recorded at any station in the district was 254.0 mm. at Baroda on September 24, 1890.

Temperature—There is no meteorological observatory in the district. The account of the climate which follows is based mainly on the records of the observations made in the neighbouring districts where similar meterological conditions pervail. From about the end of February the temperature begins to rise rapidly. May is the hottest month with the mean daily maximum temperature at about 42° C. (107.6° F.) and the mean daily minimum at about 26° C. (78.8° F.). The heat during the summer is intense and trying but occasional afternoon thundershowers bring relief. With the onset of the south-west monsoon by about the middle of June, there is an appreciable drop in day temperatures though the nights continue to be almost as warm as before. With the withdrawal of the south-west monsoon by about the third week of September, night temperatures begin to decrease but there is a slight increase in day temperatures. Both day and night temperatures decrease rapidly after October. January is the coldest month with the mean daily maximum temperature at about 23°C. (73.4° F.) and the mean daily minimum at about 7°C. (44.6° F.). In association with eastward moving western disturbances across northern India, the district sometimes experiences spells of cold weather when the minimum temperature drops to about a degree or two below the freezing point of water.

Humidity—Except during the brief south-west monsoon season, when the relative humidity is generally between 60 to 70 per cent, the air over the district is generally dry. The driest part of the year is the summer when the relative humidity during the afternoons is as low as 20 per cent.

Cloudiness—During the south-west monsoon season the skies are generally moderately to heavily clouded and are overcast on some days. For the rest of the year the skies are mostly clear or lightly clouded, becoming cloudy on some days in the cold season when the district is affected by occasional western disturbances.

Winds—Winds are generally light with some increase in velocity during the summer and the early part of the south-west monsoon. During the south-west monsoon winds blow from south-westerly to westerly direction or from the east to the south-east. In the post-monsoon and winter seasons they blow from directions between south-west and north-west in the mornings and from north-west or north in the afternoons. In the summer, winds blow mostly from between the south-west and the north-west.

Special Weather Phenomena—Depressions originating in the Bay of Bengal (in the season of the south-west monsoon) which move across the central parts of the country sometimes affect the weather in the district and cause heavy rain which is often associated with thunder. Dust-storms and thunder-storms occur frequently in the summer season, and some being accompanied by squalls and occasionally by hail. Occasional fog occurs in the winter.

FLORA

The district is plentifully supplied with trees of the deciduous types and tropical scrub and thorn but it is lacking in any extensive natural vegetation cover. According to the latest available figures (of 1965) the area under protected forest is 1232.82 hectares, that under unclassed forest 1015.76 hectares and that under roadside avenues 132 km. and in addition 10 hectares of land owned by the Indian Railways and 2.83 hectares nazul land are under the management of the forest department. The protected forests mainly flank the Agra canal system. The rest of the forest area which comprises scanty natural vegetation is classed as northern Acacia scrub forest. Along with the original very scanty vegetation of tree species like *faras* (*Tamarix* spp), *pilu* (*Salvadora oleoides*), *cheonkar* (*Prosopis spicigera*), *reonj* (*Acacia leucophloea*), babul (*Acacia arabica*), *kharjal* (*Salvadora persica*), *kadam* (*Mitragyna parvifolia*) and some species like *faras* (*Tamarix* spp.), *pilu* (*Salvadora oleoides*), *cheonkar flavescens*), *karil* (*Capparis decidua*), *hins* (*Capparis zeylanica*), *bansi* (*Crotolaria* spp.) and grasses like *dab* (*Desmostachya bipinnata*) and *munj* (*Erianthus munja*), plantations of more valuable species like sissoo (*Dalbergia sissoo*), *kanji* (*Toddalia asiatica*), *siris* (*Albizzia stipulata*), babul, *jamun* (*Syzygium cumini*), mango (*Mangifera indica*), neem

(*Azadirachta indica*), *imli* (*Tamarindus indica*), banana (*Musa sapientumi*), and pipal (*Ficus religiosa*) have also been raised in the development blocks and on the margins of canals.

The area of forest under timber and other trees and scrubs is as under.

Tahsil	Area under forest trees (in hectares)	Area under scrubs (in hectares)
Mathura	476·506	..
Mat	..	217
Chhata	265	132
Sadabad	28	..

The canal forests were transferred to the forest department from the irrigation department in 1940 and declared protected forests under a government notification in 1954. The other waste lands and private forests were vested in the forest department in 1952.

The main silvatic products are timber, wood, bark and grasses. The forests are worked according to the schemes and working plans of the forest department. There is a silviculture range at Mathura under the charge of the silviculturist, U. P., which does research work to find out the suitability of different trees for different types of soils, etc. Due to the afforestation of previously poorly stocked forest blocks, the requirement of timber and firewood in the district is now met from the forests in it. In the district there are no grass reserves under the charge of the forest department.

The canal forests are planted (according to the canal department's working plan) with babul, sissoo and mango and the waste lands mainly with sissoo, *kanji*, *babul*, *jamun*, mango and *vilayati babool* (*Prosopis juliflora*). About 505 hectares of forest blocks and 92 km. of roadside avenues have been planted successfully. The forest department has raised a demonstration plantation of sissoo, babul, *kanji*, *siris*, and *papri* (*Buxus sempirvircus*) in a plot of 5 hectares at Barsana. Plantations were set down from 1951 to 1958 on the road going from Govardhan to Barsana. The forest department has raised plantations of sissoo, babul, *kanji*, *siris* and *kadam*, in an area of 30 hectares in Nandgaon, the last named growing in abundance in this area in the past. Along the base of the Govardhan ridge (in tahsil Mathura), the department has planted sissoo, babul, *kanji*, *aonla* (*Emblica officinalis*), *siris*, *khirni* (*Mahilkara hexandra*), neem,

mango, pipal, etc., in an area of 81 hectares to arrest the march of the Rajasthan desert and, to improve the scenic beauty of the area, ornamental and fruit trees have also been planted in the area. At Vrindaban, the department has raised a plantation in 168 hectares (including a research nursery) which contains such trees as sissoo, babul, *siris* and *kanji*. At Farah, 87 hectares have been planted with sissoo, babul and other species. The Bombay-Delhi road passing through Farah is lined with trees. Radhakund also has a plantation in an area of 43 hectares and plantations have also been raised in the forest blocks as follows: 45 hectares in Sunrakh (near Mathura), 36 hectares in Kamah, 180 hectares in Shernagar, 40 hectares in Kokilavan, 56.6 hectares in Kotwan, 33 hectares in Bad and also along the Bombay-Delhi, Mathura-Vrindaban, Govardhan-Barsana and some other roads. A research nursery is also functioning at Mathura for watching the growth statistics of plants and their suitability for plantation in arid and barren land.

Only 734.9 hectares of the district are recorded as being under groves, the proportion in the tahsils varying from 17 hectares in Chhata to 355.3 hectares in Mathura and from 206 hectares in Sadabad to 156.6 hectares in Mat, so that the northern half of the district is the least covered with trees. The waste-stretches between the villages are almost bare except for scattered babul, mango, and *faras*. Most villages are covered with *kadam*. The poorer regions are sparsely covered with *karil, pilu, hins* and other shrubs. *Rakhya* or *kadam* trees are common in western Mathura particularly near Nandgaon, Chhata and Bathan Kalan. These forests are probably in the old village grazing grounds of the time when Mathura was a pastoral area but the pasture grounds have now disappeared. The trees and shrubs do not differ from those found elsewhere in the Gangetic doab, though the hilly outcrops at Barsana and elsewhere produce some *dhau* (*Anogeissus parvifolia*), *kadam, pasendu* (*Diospyros cordifolia*), *pilu* and *pilukhan* (*Ficus cordifolia*). *Cheonkar, dhak* (*Butea monosperma*), *bel* and babul grow everywhere and in the avenues *arua* (*Ailanthus excelsa*) and *bahera* (*Terminalia belerica*), have been planted along the old road to Delhi by the horticulture section of the agriculture department and the forest department under a scheme for the afforestation of Uttar Pradesh and the Rajasthan border.

Steps have been taken to check the onward march of the desert on the Mathura-Rajasthan border by planting a forest belt, 877.6 hectares having being afforested during the First Plan period. Hardy varieties of suitable fruit and ornamental trees are being planted as roadside avenues and in groves and sacred spots with the object of regularising precipitation, checking soil erosion, supplying cheaper fruit and fuel and properly utilising waste and ravine lands. The scheme includes the whole of the Mathura and the Agra districts and so far 940 hectares have been planted with a variety of horticultural species.

The area so afforestated in different forest blocks and along roadsides are as follows:

Forest block	Area (in hectares)	Forest block	Area (in hectares.)
Madhuri Kund	90	Poonchry	16
Jawahar Bagh	67	Anor	13.8
Agriyala	40	Pentha	12
Aurangabad	24	Barena	10
Kanehala	24	Danghati	3
Domilvan	21.3	Govind Kund	3
Vrindaban	16.6	Dantana . ..	3
Chandmari	17	Roadsides	3

Fauna

Animals—The wild animals of the district have greatly declined in number and variety during the past century, due mainly to the clearance of jungles, the reclamation of wild tracts and the spread of cultivation. With the opening of the Govardhan drain, the waste lands have been gradually converted into cultivable fields and the old haunts of the denizens of the forest have vanished. Some wild animals are still to be found in the district and are mostly the same as those which occur throughout the Gangetic plain. The leopard (*Panthera pardus*), wolf (*Canis lupus*), hyaena (*Hyaena hyaena*) and blue bull or nilgai (*Boselaphus tragocamelus*) are usually to be met with in the hilly tracts to the west near the Bharatpur border. Wild boar (*Sus secrofa cristates*) are frequent in the ravines and *khadar* of the Yamuna which also swarms with crocodile (*Crocodilus palustris*) and turtle (*Kachuga tectum*). In the district are also to be seen the jungle cat (*Felis chaus*), characal (*Felis caracal*), jackal (*Canis aureus*), fox (*Vulpes bengalensis*), black buck (*Antelope carricapra*), ravine deer (*Gazella bennetti*), hog deer (*Axis porcinus*), porcupine (*Hystrix indica*), hare (*Lepus suficandatus*), monkey (*Macaca mulatta*), and langur (*Presbytis entellus*).

Birds—Among birds, local and migratory, the most common are the little grebe (*Podiceps ruficollis*), bar headed goose (*Anser indicus*), common teal (*Anas crecae*), gadwall (*Anas strepera*), grey partridge (*Ortygorris pondiceriana*), florican (*Sypheotides aurita*) sand grouse (*Pterocles exustus*), heron (*Ardea cinerea*), coot (*Fulica atra*), stork (*Ciconia ciconia*), flamingo (*Phoenicopterus antiquorum*), black patridge (*Francolinus francolinus*), common or gray quail (*Coturnix communis*),

common pea fowl (*Pavo cristatus*), sarus (*Grus antigone*), wedge-tailed green pigeon (*Theron phoenicopetra*), black rock pigeon (*Columba hira*) cattle egret (*Bubulcus itis*), Griffon vulture (*Gyps fulous*), Indian cuckoo (*Cuculus micropterus*), *koel* (*Endynamys scolopacea*), mottled wood owl (*Strix ocellata*) and *baya* (*Ploceus phillipinus*). Peacocks are a common sight all over the district as religious sentiment protects them from destruction.

Reptiles—Reptiles are common in the district specially in the rural areas, the chief being the following: *gharial* (*Gavialis gangeticus*), crocodile (*Crocodilus palustris*), monitor lizard (*Varanus monitor*), garden lizard (*Calotes versicolor*), *python* (*Python molurus*), *cobra* (*Naja, naja*), *dhaman* or rat snake (*Styas mucosus*), wolf snake (*Lycodon aulicus*), water snake (*Natrix piscator*), black barred snake (*Obgodon arnensis*), pond turtle (*Lissémys punctata*), *patar* (*Trionyx gangeticus*), and Yamuna *kachhua* (*Kachuga tectum*). Of sauria the most important is the monitor lizard which is found in every part of the district. The *gharial* (*Gavialis gangeticus*) and mugger (*Crocodilus palustris*) are generally found in the Yamuna but are on the decrease partly as a result of indiscriminate shooting and partly due to the silting up of the bed of the river.

Fish—More than 25 different species of fish including *rohu* (*Labeo rohita*), *mahasher* [*Barbus* (*Tor*) *putitora*], lake fish (*Barbus chilinoides*), *rishala* (*Orcinus sinuatus*), *katla* or *bhakur* (*Catla catla*) *mrigala* or *nain* (*Cirrhina mrigala*) and mullet (*Mugil khossula*) inhabit the Yamuna and Nohjhil lake, perennial streams, lakes, ponds, tanks, artificial reservoirs and the flooded fields of the district. Other varieties found in the district are *karonch* (*Labeo calbasu*), *parhin* (*Wallago attu*), *tangra* (*Mystus aor*), *siland* (*Silondia silondia*), *saul* (*Ophiocephalus striatus*), *mah* (*Notoptosus chitala*), *khursa* (*Labeo gonens*), *magine* (*Clarius barracus*), *singhi* (*Heteropneustes fossilis*), *patra* (*Notopterus notopterus*), *raia* (*Cirrhina reba*), *bata* (*Labeo bata*), *dajhi* or *parti* (*Barbas sarana*), *gonch* (*Bagarius bagarius*) and minnows and other small fish.

GAME LAWS

The game laws obtaining in the district are governed by the Wild Birds and Animals Protection (U. P. Amendment) Act (Act No. XIII of 1934).

CHAPTER II

HISTORY

The area covered by the present district of Mathura lay in the middle of what was known in former times by several names—Shurasena (or Shurasena-desha/janapada), Mathura-rajya, Mathura-janapada or Mathura-mandala, Braj, Brajbhumi or Brajmandal—which occupied an almost central position in the *janapadas* (states) of ancient Madhyadesha and was one of the most celebrated regions both culturally and historically.[1] Its chief city, Mathura, designated a *mahapuri* (great city)[2] and classed among the seven holy cities' of India[3] is one of the most anciently inhabited sites of Uttar Pradesh and finds mention under a number of different names in many ancient and mediaeval works (both Indian and foreign), such as Madhura, Madhupura, Madhupuri, Madhushika, Madhupaghna, Uttar Mathura, Mathula, Mahura, Maharatu-i-Hind, Methora, Modoura, Mo-tu-lo, Shurasenapuri, etc. At one time it enjoyed the reputation of being a metropolis which served as a meeting place for foreign and indigenous cultures and races, was an emporium of trade and commerce and had developed an important style of art of its own.[4]

For more than a millenium and a half prior to the advent of the mediaeval period (about the twelfth century A. D.), the place had been an important centre simultaneously of the three chief Indian religious systems, the Brahmanical, the Jain and the Buddhist. Later it developed rapidly into the greatest stronghold of that form of the Vaishnava sect of puranic Hinduism known as the Krishna-bhakti cult which revolves round Krishna who is revered and worshipped as an incarnation of Vishnu and has come to be the tutelary divinity of Braj, being believed to have been born in the city of Mathura and to have passed his early life in its neighbourhood. There is hardly any important place in the district which is not associated with one or another story connected with the Krishna legend and is not therefore sanctified. The traditional 84 kos or 20 yojana extent of Brajmandal[5]—with its 12 *vanas* (forests), 24 *upavanas* (groves), sacred hill Govardhan, divine river Yamuna and the many holy spots on its banks, tanks, shrines and other sites—is visited annually by lakhs of devotees from all over the country.[6] Although the site of the city of Mathura does not

1. Bajpai, K D. (Ed.) *Braja ka Itihasa*, Vol. I, (Mathura, 1955), pp. 1-4, 14-15, and Introd. by Dr V. S. Agrawala

2. *Ibid.*, Introd.

3. Growse, F. S.: *Mathura, A District Memoir*, (seconded., Allahabad, 1880)' p. 48; Agrawala, V. S.: *Mathura-Kala*, (Ahmedabad, 1964), p. 3

4. *Ibid*. pp. 3-7

5. Bajpai, *op. cit.*, p. 3; Growse, *op. cit.*, p. 74

6. *Ibid.*, pp. 68-84

appear to have been left uninhabited at any period of its history, the many old mounds[1] that exist in and about it indicate that shifts of the population from one part of the town to another must have taken place several times. During the past one and a quarter centuries these mounds and other old sites in the district—and even the bed of the Yamuna itself—have yielded a wealth of interesting and valuable archaeological material such as ancient potsherds, terracotta figurines, stone images, sculptured slabs and bas-reliefs, railing pillars and bars, capitals and pedestals of pillars, portions of lintels, architraves, gateways, inscriptions and coins.[2] These finds have been stray and accidental and the results of casual or partial surface explorations.[3] The process began with the discovery, in 1836, of the so-called Silenus (a bacchanalian group) and are archaeological discoveries[4] made (which for the most part are historical) and have proved very useful in reconstructing the ancient history of the region and the city of Mathura and have shed valuable light on the political and cultural history of northern India in general.

Many places like Aring, Baroda, Jait, Lohban, Maholi, Parkham, Sonkh and Vrindaban are traditionally associated with the Asuras, Nagas and Yakshas,[5] who are regarded as having inhabited this region even before the advent of the Vedic Aryans. They seem to have developed a considerable degree of civilization and were perhaps deified for this reason and came to be worshipped as local deities in later times. Certain pointers indicate a connection (although indirect) between this region and the pre-Aryan Indus Valley civilization.[6] There is also reason to believe that the district was far more pastoral than agricultural in early times, as is indicated by many of its place names, such as Braj (herd of cattle) and Mathura (town of churns), the principal grazing grounds having been the Yamuna ravines and the leafy commons of the area now covered by the western tehsils of Chhata and Mathura. The *Harvansha Purana* gives a telling description of the early pastoral life of the district. "A fine country of many pasture-lands and well-natured people, full of ropes for tethering cattle, resonant with the voice of the sputtering churn and flowing with

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1. Fuhrer As.:—*The Monumental Antiquities and Inscriptions in the North-Western Province and Oudh*, (Allahabad), 1891), pp. 104-108

2. cf. *Archaeological Survey of India*, Vols. I, III, VII, XVII, XX, and Annual Reports for 1906-7, 1908-9, 1909-10, 1911-12, 1912-13, 1922-23; Fuhrer, *op. cit.*, pp. 97-111; Growse, *op. cit.*, pp. 95-116

3. *Ancient India*, (Bulletin of the ASI), No. 2, p. 141

4. Vogel, J. Ph.: *Catalogue of the Archaeological Museum of Mathura*, (Allahabad, 1910); Agrawala, V. S.: *Mathura Museum Catalogue*, Parts I-V (originally published in the *Journal of the U. P. Historical Society*, different volumes from 1948 to 1952); Smith, V. A.: *The Jain Stupa and other Antiquities of Mathura*, (Allahabad), 1901); etc.

5. *Archaeological Survey of India*, Vol. VII, p. 4; Vol. XX, pp. 40, 46-47 ; Pargiter, F. E.: *Ancient Indian Historical Tradition*, (Delhi, 1962) pp. 290-291

6. Mukerjee, Radhakamal: *The Culture and Art of India*, (London, 1959), pp. 49 52, 111-112

buttermilk; where the soil is ever moist with milky froth, and the stick with its circling cord sputters merrily in the pail as the girls spin it round—in homesteads gladdened by the sputtering churn."[1]

The site of Mathura city, again, is one of the more important of those in Uttar Pradesh where the 'painted grey ware' (the typical pottery associated with the early Aryan settlers and usually assigned to *circa* 1500—600 B. C.) has been discovered and which, like most of those sites is, connected with the story of the *Mahabharata*.[2] Pieces of this ware were found among the potsherds at several neighbouring sites and in the city itself, particularly from the lowest levels of the exposed sections of Katra (the most imposing of the Mathura mounds).[3] Specimens of the succeeding type of pottery, the 'northern black polished ware', were also discovered there but, as was natural, were found to occur at a level higher than that which had yielded the 'painted grey ware'.[4]

The earliest Aryan people who settled in these parts seem to have been the Yadus who find mention in the *Rigveda* and whose favourite river was the Yamuna[5]. The chief sources for the early history of this region are, however, the traditions incorporated in the Brahmanical, Jain and Buddhist literatures.

It is said that Yadu was the eldest son of Yayati, the great-grandson of Pururavas Aila (who himself was a grandson of Manu Vaivasvata), the progenitor of the Lunar race of the ancient Kshatriyas.[6] Yayati was a great conqueror and emperor[7] and the Mathura region seems to have been included in his empire. He nominated his youngest son as successor to the throne[8] being displeased with Yadu who, however, being a strong man, proved himself to be the most capable of all his brothers. Although given as his share merely the territory watered by the rivers Chambal, Betwa and Ken, he soon extended it into a powerful kingdom,[9] which probably included the district of Mathura as well.

After Yadu's death Kroshtu, one of his sons, and his descendants (who came to be known as the Yadavas) ruled over the northern portion of the kingdom (including this district). In this line Shashabindu, the son of

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1. Conybeare, H. C., Fisher, F. H. and Hewett, J. P.: *Statistical, Descriptive, and Historical Account of the North-Western Provinces of India*, Vol. VIII, Part 1—Muttra, (Allahabad, 1884), pp. 14-15

2. *Ancient India*, (Bulletin of the ASI), No. 9, pp. 96, 97, 141; No. 10-11, pp. 147, 149, 150, 151

3. *Ibid*., p. 140

4. *Ibid*., p. 145

5. Macdonell, A. A. and Keith, A. B.: *Vedic Index of Names and Subjects*, (Varanasi, 1958), Vol. II, pp. 185, 186

6. Pargiter, *op. cit*., pp. 84-87

7. *Mahabharata*, (Gita Press, Gorakhpur edition), Adi-parva, ch. 75, vv. 30-32

8. *Ibid*., Udyoga-parva, ch. 149, vv. 6-11

9. *Ibid*., Bajpai, *op. cit*., p. 17; Pargiter, *op. cit*., p. 259

Chitraratha and the thirteenth in descent from Yadu, was a famous conqueror who brought under his sway many neighbouring territories. After his death the realm was divided among his many sons which weakened it considerably.[1]

About this time the Haihaya branch (descendants of Sahasrajit, another son of Yadu) rose to unprecedented power under Kartavirya Arjuna who seems to have brought under his subordination the Yadava realm and at least one of his sons, Shurasena, appears to have been associated with the Mathura region.[2]

Some twenty generations after Shashabindu lived Kratha Bhima, another important king of the line. Fifth in descent from him was Dasharha and the fourth from the latter Bhimaratha after whom, ten or eleven generations later, was born Madhu.[3] Madhu was a very powerful and famous king and was a contemporary of Dasharatha (Rama's father), the king of Ayodhya. He consolidated into a powerful kingdom extending from the Yamuna to Gujarat the many small principalities into which the Yadavas' realm has been split up.[4] His capital was Madhura of Madhupuri (identified with the village of Maholi, about 6.5 km. south of the present city of Mathura) which was situated in the midst of the forest Madhuvana on the west bank of the Yamuna and was so beautiful that a little later Shatrughana thought it must have been built by the gods.[5] The city and the surrounding forest probably owed their foundation—as their names—to Madhu who has been variously though wrongly described as a Rakshasa, Asura, Daitya or Danava.[6] His son and successor, Lavana, is also similarly valified, the reason probably being either their non-Aryan origin or their adherence to some non-Brahmanical form of religion.[7]

Lavana was also a powerful king who is said to have sent a challenge to Rama, the king of Ayodhya, provoking him to single combat, at which the latter ordered his younger brother, Shatrughana, to attack the Yadava kingdom with a strong force. A fierce battle took place in the vicinity of Madhura in which Lavana was killed, the forest Madhuvana cut down at the orders of the victor and a new city, designed Mathura, built by him not far from the old capital.[8]

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1. *Ibid.*, pp. 260-261
2. *Ibid.*, p. 266; Majumdar, R. C. and Pusalker, A. D. (Ed.): *The History and Culture of the Indian People*, Vol. I, pp. 282-283
3. *Ibid.*, pp. 284, 293
4. *Ibid.*, p. 293; Pargiter, *op. cit.*, pp. 122, 273, 275-276; Bajpai, K. D.; *Mathura*, Lucknow, 1955), p. 6
5. *Ibid.*, pp. 6-7; *Ramayana*, Uttara-Kanda, Sarga 70, v. 5
6. Pargiter, *op. cit.*, pp. 122, 170-171, 290-291
7. *Ibid.*
8. *Ibid.* p. 279; Bajpai, K. D. E D.: *Braja-ka-Itihasa*, Vol. I, pp. 23-24

Shatrughana reigned here for some time after which he went away leaving his son Shurasena to look after the kingdom. It has been suggested that it was probably after the name of this prince that the region came to be called Shurasena or Shurasena-desha.[1] He seems to have been succeeded by his brother Subahu who (or a successor) was ousted from the kingdom by the Yadava chief Bhima Satvata (son of Satvata) probably a grandson of Lavana.[2]

Once again Mathura became the capital of the large Yadava realm which, after the death of Bhima Satvata, appears to have been divided among his four sons, Bhajamana, Devavridha, Andhaka and Vrishni. Of these Andhaka ruled at Mathura, the principal Yadava capital, probably as head of the Yadava republican confederation of that time.[3]

An important event assigned to this epoch is the great battle, known in Vedic literature as the 'battle of ten kings.' The conquest of Sudasa, the king of North Panchala, led to the formation of a confederacy against him of neighbouring princes including the Yadavas (who were led probably by Andhaka) and their western neighbours, the Matsyas. Sudasa defeated them all near the river Parushni (identified by some with the Yamuna and by others with the Ravi in Punjab).[4]

Andhaka also had four sons of whom Kukura obtained Mathura where his descendants the Kukuras ruled, forming the main dynasty. The descendants of Andhaka's second son Bhajamana II (known as the Andhakas) ruled somewhere near Mathura.[5] The progeny of Vrishni were called the Vrishnis among whom, a few generations later, was born Devamidhusha whose son was Shura (or Shurasena).[6] It has been suggested that the region might have come to be named Shurasena after this particular prince. He had ten sons and five daughters of whom Kunti was married to Pandu of Hastinapur and became the mother of the three elder Pandavas. One of Shura's sons,[7] Vasudeva, was married to Devaki the daughter of Devaka, a son of king Ahuka of the Kukuras of Mathura,[8] and to her six sisters as well.

In Mathura itself Ahuka[9] was succeeded by his son Ugrasena (Devaka's brother) who had nine sons and five daughters, Kamsa being the eldest.

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1. *Ibid*., pp. 14-15; Pargiter, *op. cit*., p. 17
2. *Ibid*., p. 279; Majumdar and Pusalker, *op. cit*., p. 293
3. *Ibid*., p. 297; Pargiter, *op. cit*., pp. 279-280
4. *Ibid*., pp, 211, 280-281; Macdonell and Keith, *op. cit*., Vol. II, pp. 110-111, 185-186; Majumdar and Pusalker, *op. cit*., p. 245
5. *Ibid*., p. 97
6. *Ibid*.
7. Another son, Samudravijaya, was, according to the Jain tradition, the father of Aristhtanemi, the twenty-second *tirthankara*, cf. Jinasena: *Harivamsha*, (Varanasi, 1962), Sarga 18
8. Majumdar and Pusalker, *op. cit*., 297; *Mahabharata*, Adi-parva, chs. 67 and 109
9. He is sometimes made identical with Ugrasena. cf. *ibid*., Udyoga-parva, ch 128, vv. 38-39; Anushasana-parva, ch. 14, v. 41

Ugrasena had Vasudeva for his minister.[1] The kingdom was prosperous and its capital, the city of Mathura, has been described as 'rising beautiful as the crescent moon over the dark stream of the Yamuna'.[2] Ugrasena was ousted by his own son, Kamsa, who usurped the throne and imprisoned his father.[3]

As this time Jarasandha, the king of Magadha, had risen very high and extended his supremacy as far as Mathura where Kamsa, who had married two of his daughters, acknowledged him as his overlord and, relying on his favour, tyrannised over his own subjects.[4] Kamsa himself is said to have been very powerful, well-versed in the use of the different weapons of war, possessed of a large army consisting of the traditional four divisions (foot, horse, elephant and chariot) and a terror to the neighbouring rulers.[5]

Impelled by a prophecy that he would be killed by a son of his own cousin Devaki, he threw her and her husband (Vasudeva) into prison where she gave birth to seven children, six of whom were killed at birth by the tyrant.[6] But the seventh, who was the celebrated hero Krishna, was soon after his birth secretly conveyed across the Yamuna by Vasudeva to the house of the cowherd chief, Nanda Gopa, at Gokul, thus escaping death at Kamsa's hands. Balarama, Vasudeva's son by Rohini was already there and the two princes grew up *incognito* among the cowherd boys and girls of Gokul and Vrindaban.

In course of time Krishna and Balarama became the chosen leaders of the rural masses who were groaning under the tyrannical oppression of Kamsa. Numerous anecdotes are recounted of the adventures, exploits and achievements of these Vrishni princes.[8] They are said to have received a good education, acquired proficiency in the sixty-four traditional branches of learning, weaned away the people from the superstitious worship of Indra and provided effective protection and relief to those who suffered the wrath of the god materialising in the form of unprecedented rains and floods.[9] The Puranic legend that Balarama ordered the Yamuna to come to him and on being disobeyed, plunged his ploughshare into its banks compelling it to follow him wherever he went and letting it go only after it had watered the whole country, has been taken to allude to the construction by him of irrigation canals from the Yamuna.[10]

1. *Ibid.*, Sabha-parva, p. 731
2. Growse, *op. cit.*, p. 117
3. Majumdar and Pusalker, *op. cit.*, p. 298
4. Pargiter, *op. cit.*, p. 282
5. *Mahabharata*, Sabha-parva, p. 803
6. *Ibid.*, p. 731
7. *Ibid.*, p. 798
8. *Ibid.*, pp. 797-804
9. *Ibid.*
10. Conybeare, etc., *op. cit.*, p. 18 footnote.

Krishna is said to have annihilated the Naga chief, Kaliya, and to have forced him to leave this region. He and Balarama are said to have killed many Asuras and Rakshasas, foiled several attempts made by Kamsa on their own lives, led a formidable revolt against his rule, attacked him in his court at Mathura, killed him with all his principal associates and brought Ugrasena out of prison and reinstated him on the throne.[1]

Kamsa's wives appealed to their father, Jarasandha, who invaded the kingdom of Mathura with a large force. The siege of the city of Mathura lasted for twenty-seven days but the resistance was so strong and the city so well fortified that he could not break through any of its four gates, two of his principal general drowning themselves in the Yamuna. The second invasion was also repulsed owing chiefly to the guerilla tactics of the Yadavas under Balarama's leadership. It is said that in consequence of Jarasandha's eighteen persistent invasions of the Yadava, realm in the last of which he was aided by Kalayavana, a terrible foreign king (probably a non-Aryan from the north-west), Krishna and his people—who found that their position in this region had become insecure—migrated to Dwaraka (on the west coast), those left behind being routed. The entire region was devastated and after appointing his deputies Jarasandha returned to Magadha.[2] But the Yadavas, under the leadership of Krishna, continued their struggle against the enemy from their new centre and ultimately succeeded in killing Jarasandha with the help of their new allies, the Pandavas.[3] After an interregnum of a few years some Yadava principalities seem to have been set up once again in Mathura and the neighbouring regions as there is reason to believe that the kingdom of Shurasena (covering the present district and an area still further south) with its capital at Mathura was under the occupation of the scions of the Yadu family before the period of the Mahabharata War.[4] It is said that during the tour of conquest undertaken in connection with Yudhishthir's Rajasuya the realm of the Shurasenas was the first to be subjugated by the Pandava army (moving southward from Indraprastha),[5] that the people of Shurasena brought gifts to Yudhishthir on the occasion of the Rajasuya ceremony,[6] that during their exile the Pandavas passed through Shurasena on their way from Panchala to Matsya[7] and that the time of the Mahabharata War Shurasena was an important *janapada* and was perhaps the only power in Madhyadesha which sided with the Kauravas.[8]

1. *Mahabharata*, Sabha-parva, pp. 797-803; Bajpai, *op. cit.*, pp. 29-42; Majumdar and Pusalker, *op. cit.*, p. 298
2. *Ibid.*, pp. 296 298; Pargiter, *op. cit.*, p. 282; *Mahabharata*, Sabha-parva, ch. 14; Bajpai, *op. cit.*, pp. 42-44
3. *Ibid.*, p. 48; Pargiter, *op. cit.*, p. 283
4. Majumdar and Pusalker, *op. cit.*, p. 325
5. *Mahabharata*, Sabha-parva, ch. 31, vv. 1-2
6. *Ibid.*, ch. 52, v. 13
7. *Ibid.*, Virata-parva, ch. 5, v. 4
8. *Ibid.*, Bishma-parva, ch. 9, vv. 29, 52; Majumdar and Pusalker, *op. cit.*, p. 302

In this great war the sympathies of the Yadavas were divided : Krishna was the non-combatant adviser of the Pandavas, Balarama was neutral, several chiefs allied themselves with the Pandavas and several with the Kauravas among whom the most important was Kritavarma of the Andhaka branch, who was probably occupying Mathura at this time.[1] He was one of the three survivors on the Kaurava side at the end of the war in which he and his formidable warriors had played an outstanding role.[2]

It is not known whether Kritavarma continued to rule over the Mathura region after the conclusion of the war. The Yadavas emerged still more powerful and came to hold a vast tract[3] including the present district of Mathura. The entire realm was divided into a number of principalities held by different branches of the dynasty, which were consolidated into a confederacy of republics by Krishna who was made the supreme head (*sangha-mukhya* or *gana-mukhya*, sometimes called raja) of this corporation, the controlling body or assembly of the Yadavas being known as the Dasharhi and their assembly hall is Sudharma.[4]

These Yadavas are credited with carrying the banner of Aryan culture into large areas in the south-western and southern parts of India. They themselves appear to have been lax in the observance of the Aryan dharma and to have had unrestricted intercourse with the non-Aryans, some of whose customs they adopted and with whom they even intermarried. This departure from orthodoxy facilitated the Aryanisation of the so-called outsiders but led to the Yadava branches being termed Asuras in the Epics and the Puranas and to some Kuru ministrels labelling Krishna a Vratya (one outside the pale).[5]

Doubts have been raised regarding Krishna's historicity but the concensus of opinion is in favour.[6] Born in Mathura, cradled in Mahaban and bred among the pastoral people of the countryside (which was a great cattle-breeding centre) he also started his political career here by leading a successful revolt against Kamsa and by organising a prolonged resistance against Jarasandha. Though he probably did not return to the district, that it continued to be an important unit of the confederacy was due to him. He came to be the most important statesman and social as well as religious reformer of his times, his greatest historical achievement being said to be the unification of India.[7]

1. *Ibid.*
2. *Ibid.*, p. 297; *Mahabharata*, Bishma-parva, ch. 18 ; Drona-parva, chs. 91, 93, 141, 157, 161; Karna-parva, ch. 47
3. Pargiter, *op. cit.*, p. 293
4. Agrawala, V. S., *India as known to Panini*, (second ed., Varanasi, 1963), pp. 433-434, 454; *Mahabharata*, Adi-parva, ch. 129, v. 10; Bajpai, *op. cit.*, pp. 55-58; Majumdar and Pusalkar, *op. cit.* Vol. II, p. 12; Mukerjee, *op. cit.*, p. 67
5. *Ibid.*, pp. 68, 122; Majumdar and Pusalker; *op. cit.* V. I, p, 315
6. *Ibid.*, pp. 299; Mukerjee, *op. cit.* p. 67
7. *Ibid.*, pp. 67-68

A fratricidal struggle destroyed the Yadavas and their stronghold on the west coast, Krishna himself dying soon after. Vajra (a great-grandson the nearest male heir of Krishna) was installed on the throne of Mathura by Arjuna as the chief of the Yadavas and several other Yadava princes were set up in different principalities and were made to acknowledge Vajra as their overlord.[1]

The list, given in the Puranas, of the noteworthy kingdoms which continued to exist in the centuries following the Mahabharata War includes Shurasena where twenty-three Shurasenas (kings of the Shurasena or the Yadava lineage) are said to have reigned one after the other (beginning probably with Vajra) till the time of the Nandas (fourth century B. C.). But the names of these rulers and the history of this region under them are not known.[2] It appears that in this period the district was one of the centres of the Vedic religion and was a part of Brahmarshidesha, that section of Aryavarta (inside Madhyadesha) which was noted for the noble, pious and orthodox conduct of its people. The boundaries of this Shurasena country (which was probably split up into two adjoining divisions) seem to have been the Chambal in the south, the southern boundary of Kuru (some 80 km. to the north of Mathura) in the north, Matsya in the west and South Panchala in the east.[3] Shurasena, usually paired with its neighbour Matsya, also figures in the list of the sixteen premier states mentioned in the early Buddhist and Jain literatures.[4]

Mathura is intimately associated with the religious traditions of the Jains and finds mention in a number of their ancient books, sometimes as Uttara Mathura (to distinguish it from its namesake in south India).[5] It is said that the great Jain stupa, better known as the Vodva Stupa which once stood at the Kankali Tila site in Mathura, was built by Kubera, the Yakshi, at the instance of two Jain ascetics in the time of the seventh *tirthankara*, Suparshva, to whom it was dedicated. In the eighth century B. C. the twenty-third *tirthankara*, Parshvanatha, is said to have paid a visit to the city where a monument was raised (near the old stupa) to commemorate the event some time after which the stupa (said to have been originally of gold) was encased in brick.[6] An inscription executed 'not later than 157 A.D.' on the pedestal of a Jain image (discovered from the Kankali Tila in 1890-91) records that the image was set up at the stupa 'built by the gods' from which it has been inferred that it must 'have been built several centuries before the beginning of the Christian era', probably

1. Majumdar and Pusalker, *op. cit.*, p. 299; Pargiter, *op. cit.*, p. 284
2. *Ibid.*, pp. 285-286; Majumdar and Pusalker, *op. cit.*, p. 325
3. Macdonell and Keith, *op. cit.*, Vol. II, pp. 121, 125, 126; Bajpai, K. D.: *Mathura* p. 1
4. Majumdar and Pusalker, *op. cit.*, Vol. II, pp. 1, 11
5. Handiqui, K. K.: *Yasastilaka and Indian Culture*, (Sholapur, 1949), pp. 432—434; Jain, J. P.: 'Jain Sahitya-men-Mathura'—*Anekant*, June 1962, pp. 65—67
6. Jinaprabhasuri: *Vividha-tirtha-kalpa*, ed. Jinavijaya, (Santiniketan, 1934), pp. 17-20 (*Mathurapuri Kalpa*)

not later than 600 B. C.[1] About the middle of the sixth century B. C. the last *tirthankara*, Mahavira, is said to have visited Mathura where he had many devotees, including the members of the royal family.[2] Jambu Svami, the third head of the Jain order in succession after Mahavira, is said to have converted five hundred bandits in this region (in whose memory as many stupas are said to have been erected there at a later date) and to have practised austerities at the Chaurasi mound (still sacred to his memory) where he ultimately attained nirvana in 165 B. C.[3]

Mathura also played a significant role in the development of Buddhism but in the early stages only a few notable converts hailed from this region.[4] It is said that Avantipura (probably the son of a princess from Avanti), the king of the Shurasenas at Mathura, was among the chief devotees of the Buddha and that it was through his help that Buddhism gained ground in this region.[5] In the Pali texts there is no mention of the Buddha's ever coming to Mathura except that he visited Veranja, a place said to lie to the west of Mathura city,[6] some later works also speaking of his having come to Mathura itself more than once and of his having remarked on one occasion that the place had five disadvantages—'inhabitants of high and low castes, stumps and thorns, stones and gravel, excessive women, and many persons taking food only in the last watch of the night'.[7] The Brahmanas there are said to have been displeased at his visit and to have felt that their popularity would wane on account of his presence.[8] Once when epidemics raged the country its inhabitants requested him to help them in their distress and he is said to have responded readily.[9] According to the Buddhist tradition Mathura was a favourite resort of the Yakshas (probably an unruly non-Aryan tribe) who harassed the inhabitants and whom the Buddha subdued[10]. It appears that in those days the common people of this region used to worship tree-gods, Gandharvas, Nagas and Yakshas, the last named (with Kubera as their lord) being regarded to be very powerful. It is evident from the Jain and Buddhist literatures that Yaksha worship was popular in northern India and that Mathura was a notable centre of this cult.[11] This seems to be borne out by the fact that the earliest extant images from Mathura are those of Yakshas.[12]

1. Smith, *op. cit.*, pp. 4, 13; Handiqui, *op. cit.*, p. 432; Agrawala, V. S.: *Mathura Kala*, p. 79; Jain, *op. cit.*
2. *Ibid.*; *Braja Bharati*, Vol. XV, No. 2, p. 5
3. *Ibid.*, pp. 5-6; Jain, J. C.: *Bharat Ke Prachin Jain Tirth*, (Banaras, 1962), pp. 44-45, Growse, *op. cit.*, pp. 12-13
4. Dutt, Nalinaksha and Bajpai, K. D.: *Development of Buddhism in Uttar Pradesh*, (Lucknow, 1956) p. 15
5. Majumdar and Pusalker, *op. cit.*, Vol. II, p. 12; Agrawala, V. S. : *Mathura-Kala*, pp. 7-8
6. Mukerjee, *op. cit.*, p. 81; Dutt and Bajpai, *op. cit.*, p. 262
7. *Ibid.*, pp. 261-262
8. *Ibid.*, p. 261
9. *Ibid.*, pp. 261-262
10. *Ibid.*
11. *Ibid.*, pp. 22-23
12. Agrawala, *op. cit.*, pp. 20-21

The celebrated grammarian, Panini, who lived about the middle of the fifth century B. C.,[1] does not mention Mathura in the principal sutras of his work but alludes to it indirectly as an example of a place which lent its name to its residents (*mathura* meaning of or belonging to Mathura),[2] or uses the term *mathurah* to mean one who owes loyalty to the township of Mathura,[3] or indicates that cities like Kanyakubja had a Mathura gate, so named as it opened towards Mathura–for example, all the roads which proceeded in the direction of Mathura, even though situated in different towns, were labelled *mathura*, the Mathura road of each city passing through its Mathura gate.[4] Panini also refers to the Andhakas and Vrishnis as Kshatriya clans and to their *sangha* (republician federation) the leaders of which were termed *rajanya* (members of such families as were entitled to be consecrated to rulership).[5] His allusion to Vasudeva (Krishna) as the object of bhakti (devotion) throws light on the antiquity of the Krishna cult which seems to have been prevailing at that time,[6] at least in the Mathura region which was probably being governed as a republican state by a descendant of Krishna himself.

A hundred years or so later this dynasty of the Shurasenas of Mathura is said to have been uprooted, along with the other Kshatriya ruling dynasties of northern India, by the Nanda king of Magadha, probably Mahapadma (*circa* 350 B. C.).[7]

A quarter of a century later the Nandas themselves were ousted by Chandragupta Maurya who established a powerful and extensive empire which included the Mathura region.[8]

It appears that although the ruling family of the Shurasenas had been overthrown the stock did not lose its entity as a people and even retained the republican form of government, as Kautilya (Chandragupta Maurya's minister) mentions the corporation of the Vrishnis and that of the Kukuras,[9] both the terms being synonymous with the term Shurasenas. This republican state must have been a tributary of the Maurya empire. Kautilya also alludes to Krishna and Balarama (Samkarshana) as deities associated particularly with cattle[10] and to *vraja* which, according to him, denoted

1. Agrawala, V. S.: *India as known to Panini*, (second ed., Vararasi, 1963), pp. 265-467
2. *Ibid.*, p. 36
3. *Ibid.*, pp. 432-433
4. *Ibid.*, pp. 141-142
5. *Ibid.*, p. 454
6. *Ibid.*, pp. 360—362
7. Sastri, K. A. N. (Ed.): *A Comprehensive History of India*, Vol. II, (Madras, 1957), p. 5; Majumdar and Pusalker, *op. cit.*, vol. II, p. 32
8. *Ibid.*, p. 61; Sastri, *op. cit.*, p. 6
9. Shamasastry, R. (Tr).: *Kautliya's Arthasastra*, (Mysore, 1961), p. 11, 1407
10. *Ibid.*, pp. 422, 453

herds of cows, buffaloes, etc. It appears that there were different castes and tribes which reared cattle; that the herdsmen were settled on pieces of land known as *vraja-bhumis* which were located near towns and villages; that the state realised taxes from them; that every district had some *vraja-bhumi* under its jurisdiction for supervision and assessment; and that the officer entrusted with this duty was known as *vraja-bhumika*.[1] The Mathura region was perhaps the most prominent of these *vraja-bhumis* and that is why it has long been popularly known as Braj, Brajbhumi or Brajmandal, the antiquity of the appellation thus going back at least to the time of the Mauryas.

Megasthenes, the Greek ambassador to the court of Chandragupta Maurya, probably passed through this district about 300 B. C. He is reported to have written : 'Herakles is held in especial honour by the Sourasenoi, an Indian tribe who possess two large cities, Methora and Cleisobora, and through whose country flows a navigable river called the Iobares'.[2] No doubt is entertained as to the river being the Yamuna, Methora the city of Mathura and the Sourasenoi the Shurasenas of this region. Herakles is generally taken to be Krishna, the tutelary deity of the locality. But opinions differ about Cleisobora which has been variously identified as Keshavapura (modern Katra) and Mahaban as far as the district is concerned.[3]

Prior to this time only small communities of Buddhists might have come into existence in Mathura but within a decade or two, when the second Buddhist council was held (at Vaisali), it had become an important centre of Buddhism as it is known that Saravasin of Mathura headed the western group of Buddhist monks to this council.[4] He is said to have been a disciple of Ananda, the favourite disciple of the Buddha, and is credited with introducing Buddhism into Mathura[5] where he made the Natabhata Vihara, a monastery which stood on the Uumunda hill, his headquarters.[6] There he initiated into the order Upagupta, the son of a spice dealer of Mathura, and made him his successor. Upagupta became a very learned monk and was not only a zealous missionary and versatile preacher but also an important writer of the so-called Mathura-Vaibhashika (or the Sarvastivada) school of Buddhism which, with its centre at Mathura, gained wide popularity in the succeeding centuries and in the heirarchy of which he occupied a very high place.[7] He is also said to have converted to Buddhism the great Maurya emperor Asoka, to have become his spiritual

1. Sastri, *op. cit.*, p. 30
2. Mc Crindle, J. W.; *Ancient India as described by Magasthenes and Arrian*, (Calcutta, 1960), p. 206 (from *Indika* of Arrian). Pliny spells the name of the river as Jomanes, which is nearer the correct form. cf. *ibid.*, pp. 130, 142
3. *Ibid.*, p. 142 and footnote; Conybeare, etc., *op. cit.*, p. 155
4. Sastri, *op. cit.*, pp. 82-83
5. Dutt and Bajpai, *op. cit.* p. 263
6. *Ibid.*, pp. 260, 264
7. *Ibid.*, pp. 263-268

guide and that it was at his instance that Asoka started on a pilgrimage to places hallowed by the memory of the Buddha and to have erected numerous monuments (stupas, etc.).[1] The rivalry between the Jain and Buddhist communities over the possession of the Vodva Stupa at Mathura, a fact alluded to in several Jain works,[2] may perhaps be assigned to this period when repairs and renovations of the old Jain stupa, using stone freely for the first time, are believed to have taken place.[3]

A considerable group of female terracotta figurines, entirely and skilfully modelled by hand and conforming apparently to a predetermined iconographic pattern, with bird or animal like face, prominent breasts, broad hips, triple rosetted head-dress, collar, necklace and conspicuous girdle, has been collected out of stray finds from Mathura and its neighbourhood and is presumed to represent a type of the mother goddess and to belong to the Maurya period (about the third century B. C.).[4] Notable among the sculptures of this period are the life-size grey sandstone statue of a Yaksha from Parkham and a similar torso (of a Yaksha or a king) from Baroda (both the places being situated in pargana Mathura, not far from the city). As these massive and independent sculptures are carved wholly in the round, display patches of polished surface akin to that of the Asoka columns and as the inscription (of two lines) on the pedestal of the Parkham statue is in Asokan characters, the statues are usually assigned to the Maurya period (or to the third century B. C.) and thus appear to be the earliest of this class. Though crudely expressed, their archaic solidity, burliness and sheer volume connect them with the ancient indigenous art tradition. They supply not only concrete evidence of the prevalence of Yaksha worship in this region in that age, but are the oldest extant specimens of the plastic art of Mathura.[5]

About the beginning of the second century B. C. the great Maurya empire of Magadha collapsed, the downfall being attributed to internal intrigue led by the general Pushyamitra Sunga, the declaration of independence by provincial governors or feudatories such as those of Mathura and Panchala, the invasion of Kharavela (king of Kalinga) from the south-east and that of the Greek from the north-west. The last is alluded to in the *Yuga-purana*, the *Mahabhashya*, the Hathigumpha inscription (in Orissa) and certain Greek sources.

It appears that during the last days of Mauryas (about 200 B. C. or a little earlier), their governor or feudatory in the Shurasena country or some one else, taking advantage of the weakness of the central authority,

1. *Ibid.*, p. 265
2. Handiqui, *op. cit.*, p. 434; Jinaprabhasuri, *op. cit.*, p. 17
3. Agrawala, V. S.: *Mathura- Kala*, p. 79
4. *Ibid.*, pp. 86-87; Agrawala, V. S.: 'Mathura Terracottas'—*Journal of the U. P. Historical Society*, vol. IX, Part 2 (July, 1936), figs. 1-8; *Ancient India*, (Bulletin of the ASI)., 4, pp. 106-107
5. Sastri, *op. cit.*, pp. 93, 693-695. *Archaeological Survey of India*, vol. XX, (Calcutta, 1885), pp. 40-41



Mother Goddesss

(By courtesy of the Archaeological Museum, Mathura)



Yaksh from Parkham

(By courtesy of the Archaeological Museum, Mathura)

established an independent local dynasty at Mathura. Some time in the second decade of the second century B. C. the Greeks, probably under Demetrius, invaded India[1] and took along with them the rulers of Mathura and Panchala as allies, the combined forces advancing without hindrance to the very outskirts of the imperial capital, Pataliputra.[2] But they had to beat a hasty retreat to Mathura either because of the advance of Kharavela's armies or as serious mutual feuds arose among the allies or as the Greeks received news of trouble at home.[3] Kharavela is also said to have driven the Greeks out of Madhyadesha at least as far as the noith-wastern borders of the principality of Mathura which he seems to have occupied and made a part of his kingdom for a short time.[4]

About the middle of the century another Greek invasion probably under Menander, might have taken place.[5] A number of his coins have been discovered at Mathura and it has been suggested that the region formed part of his dominions.[6] But others are of the opinion that such stray finds of Indo-Greek coins are no evidence of Greek rule in these parts; that the presence of the coins indicates their popularity; that though Menander made raids into the Yamuna valley his rule was confined to the Punjab and there is nothing to prove that he conquered the Mathura region; and that Mathura was at this period an independent power, about fifteen rulers of which, known from their coins, have to be accommodated in the interval between the fall of the Mauryas and the establishment of the Saka rule (about the middle of the first century B C.).[7]

The existence at Mathura of more than one local dynasty is vouchsafed by the large number of coins which have been discovered there. They belong to a uniform series bearing on the obverse the figure of Lakshmi holding a lotus in her uplifted hand and on the reverse three elephants each with a rider and are assigned, on palaeographic grounds, to the interregnum mentioned above.[8] The names of these rulers of Mathura may be placed in three groups: those ending in "mitra" such as Brahmamitra, Dridhamitra, Gomitra (I and II), Indramitra, Sumitra,

1. Tarn, W. W.: *The Greeks in Bactria and India*, (second ed., Cambridge, 1951), pp. 132-133; Sastri, *op. cit.*, pp. 95, 98, 112, 154

2. Mankad, D. R.: 'A Critically Edited Text of the *Yuga-Purana*'—*Journal of the U. P. Historical Society*, vol. XX, Parts 1-2, (1947). pp 38, 39, 40, 63, and text vv. 94-95, 112-116 on pp. 54-55

3. *Ibid.*, Sastri, *op. cit.*, pp. 95, 98, 112

4. *Ibid.*, pp. 112, 114; Majumdar and Pusalker, *op. cit.*, vol. II, pp. 117-118, 214-215. Some scholars, however, assign this event to the closing years of the first century B. C.

5. *Ibid.*, p. 106; Narain, A. K.: *The Indo-Greeks*, (Oxford, 1957), pp. 82-83

6. Tarn, *op. cit.*, pp. 227, 230 ff. 238-240, 259

7. Narain, *op. cit.*, pp. 81—83, 86—89; Sastri, *op. cit.*, p. 108

8. Cunningham, A.: *Coins of Ancient India*, (London, 1891), pp. 85—89; Smith, V. A.: *Catalogue of coins in the Indian museum, Calcutta*, vol. I, (Oxford, 1906), pp. 190—195; Allan, J.: *British Museum Catalogue of the Coins of Ancient India*, (London, 1936), pp. 169—191

Suryamitra and Vishnumitra; those ending in "datta" such as Bhavadatta, Kamadatta, Purushadatta, Ramadatta (I and II), Shashachandradatta Seshadatta and Uttamadatta (I and II); and others like Ajadeva, Aparanta, Balabhuti, Tijyavega and Upatikya.[1]

Nothing can be said with certainty about the dates of the individual rulers, the sequence in which succession took place or the order in which one group followed the other, almost the only evidence about the existence of these kings being their coins. The Mitra group appears to be the earliest and it was probably followed by the Datta group in which Balabhuti was perhaps the last ruler. Other kings might have belonged to either of these two groups or ruled much later, probably after the Sakas and before the Kushanas (in the first century A. D.), which might also have been the case with some of the Dattas and Mitras.

Gomitra I seems to have been the first ruler of the so called Mitra dynasty of Mathura and he may have lived some time in the latter half of the third century B. C.[2] A stone fragment (find place unknown) bears this name in early Brahmi characters[3] and the inscription on a brick from the village of Ganeshra (in pargana Mathura) speaks of the building, probably of a stupa, by Gomitra's minister.[4] It cannot be said if either epigraph or both belong to Gomitra I or to his namesake. Brahamamitra of this dynasty appears to have been a very powerful ruler. Apart from older discoveries, a hoard of his seven hundred copper coins came to light in 1951[5] and there is a probability that he is identical with the Brahmamitra mentioned in an inscription in early Brahmi characters found in Gaya (Bihar).[6] He might well have been that ruler of Mathura who became the ally of Demetrius in the sack of Pataliputra. An inscribed brick from the village of Mora (11 km. west of Mathura) commemorates the erection of what might have been a temple, by queen Yashomati (the daughter of king Brihaspatimitra who is identified wtih the first of the two rulers of this name belonging to the royal house of Kaushambi and is assigned to the first half of the second century B.C.).[7] The husband of Yashomati might well have been the Brahmamitra of Mathura mentioned above.

The Datta line of kings seems to have followed the Mitra some time in the latter half of the century. Purushadatta, Ramadatta I and Uttamadatta I probably being succeeded by those who are distinguished by the title *rajan* (king) used before their names on the coins.[8]

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1. *Ibid.*, Sastri, *op. cit.*, pp. 108, 128, 134, 268; Bajpai, K. D.: *Braja ka Itihasa*, vol. I pp. 77-78
2. *Ibid.*, p. 77
3. Agrawala, V. S.: *Mathura Museum Catalogue*, Part IV, (Varanasi, 1963), p. 151
4. *Ibid.*, p. 153
5. Bajpai, *op. cit.*, p. 77 footnote 24
6. Sastri, *op. cit.*, pp. 108, 134
7. *Ibid.*, pp. 107-108, 133; *Journal of the Royal Asiatic Society*, 1912, p. 120; Agrawala, *op. cit.*, p. 153
8. Sastri, *op. cit.*, pp. 134, 268

Some scholars think that all these local rulers of Mathura were scions of the Sunga family or provincial governors or feudatories of the Sunga kings but others are of the opinion that the minting of their own coins by these rulers is a strong proof of their independent status. It has been doubted whether the Mathura region ever came under the sway of the Sungas; by the middle of the second century B. C. the Sunga empire itself had become a prey to family feuds and foreign invasions and was fast breaking up.[1]

During this independent rule of its own local rulers (who may have been the scions of the ancient Shurasenas or of the Yadavas) Mathura once again enjoyed the position of a capital city and seems to have prospered considerably. In his *Mahabhashya* (*circa* 150 B. C.) Patanjali mentions Mathura as one of the more important cities of the time[2] and speaks of its inhabitants as being more prosperous (or illustrious) than those of even Pataliputra and Sankisha.[3] It was a centre of trade and commerce — the flourishing condition being testified to by the presence of Indo-Greek money — and lay on the principal route coming from Taxila and going on to Pataliputra *via* Veranja and Shravasti, another route connecting it with the western seacoast by way of Vidisa and Ujjain.[4]

The Mathura school of sculpture is believed to have come into being in this period. With its essentially Indian character and hardly any trace of foreign influence either in the style or the subject matter, this form of art made considerable progress here, the specimens including sculptured railing pillars with cross-bars, ornamental architraves, etc., the bas-reliefs on some of which depict Buddhist and Jain legends.[5] A conspicuous advance is also observed in the technique of making terracotta figurines by means of moulds from an original model, usually secular in theme and affording a charming study of the female figure in different poses, others representing a Yaksha playing a pipe, couples disporting themselves, pot-bellied dwarfs, etc.[6]

The rise in this period of the Bhagavata cult with the accent on Krishna worship is evident from Patanjali's allusions to Krishna as a divinity, to the playing of certain musical instruments before gatherings in the temples dedicated to Krishna and Balarama[7] and to the pantomimic or dramatic performances on the subject of his slaying of Kamsa.[8]

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1. *Ibid.*, pp. 104-105, 108, 134; Narain, *op. cit.*, pp. 87, 89, 91 ; Allan, *op. cit.*, pp. CVIII-CXVI
2. Puri, B. N. : *India in the Time of Patanjali*, (Bombay, undated), p. 86
3. Agrawala, V. S.: *Mathura-Kala*, pp. 8-9; Bajpai, K. D.: *Mathura*, pp. 16-17
4. *Ibid.*, p. 16
5. Puri, *op. cit.*, pp. 246—250.
6. *Ibid.*, pp. 251-253 ; Agrawala, V. S.: *Handbook of Sculptures in the Mathura Museum*; 'Mathura Terracottas', *op. cit* ; *Mathura-Kala*, p. 87
7. Puri, *op. cit.*, pp. 181, 187; Agrawala, V. S. : *Mathura-Kala*, p. 14; Mukerjee, *op. cit.*, p. 128
8. *Ibid.*, Sastri, *op. cit.*, p. 382; Agrawala, *op. cit.*, p. 14; Puri, *op. cit.*, pp. 197, 211, 217—220

The inscription on an ornamental arch (*torana*) recording its dedication by a lay devotee to the Jain temple in Mathura is considered to be the earliest of the extant Mathura inscriptions and is assigned to the middle of the second century B. C. some time before which this temple must have been erected[1] A notable feature of Mathura of this period was that all the people, irrespective of the particular creed followed (whether Buddhist, Jainism or the cult of Krishna or of Maheshvara), shared in the worship of stupas, sacred trees and some popular deities (like the Yaksha Kubera).[2]

It was probably due to the growing political, economic and cultural importance of the city of Mathura that about the second quarter of the first century B. C. it attracted the notice of the Sakas (Scythians), a foreign tribe which had settled down a little earlier in the north-western region of India with Takshashila (Taxila) as its headquarters. Under its aegis rulers of lesser rank, known as *kshatrapas* (satraps), appear to have penetrated into the interior of India, a line probably supplanting the local dynasty in Mathura and making this city its headquarters as early as the times of Maues, the earliest known Saka sovereign of the Punjab[3] The names of the Saka satraps of Mathura so far revealed by coin and epigraphs are Shivadatta, Shivaghosha, Hagamasha, Hagan, Rajuvula and Shodasa. There is a difference of opinion whether the last two were the earliest of this group or the latest,[4] the other four being known only from their coins.[5] It is likely that Hagan, ruling jointly with Hagamash (who was probably his brother), was the first Saka satrap of Mathura and that after his death Hagamash continued to reign for some time.[6] Then came Rajuvula who seems formerly to have been a governor somewhere in the Punjab and to have reigned over Mathura in the later part of his career.[7] His coins have been discovered not only in the Mathura region and the Ganga-Yamuna Doab but also as far west as the Indus valley and some of them, perhaps the earliest, bear Greek, others Kharoshthi and still others Brahmi legends. In his earlier coinage he is styled *kshatrapa* and in the later *maha-kshatrapa* (great satrap).[8]

The famous Mathura lion capital (now in the British Museum), discovered in 1869, built into the steps of a local shrine (dedicated to the goddess of smallpox) at the Saptarshi Tila site, is a remarkable piece of sculpture consisting of two lions standing back to back on a pedestal

1. *Ibid.*, p. 195: *Epigraphia Indica*, vol. II, p. 199, No. 1; Smith, V. A.: *The Jain Stupa and other Antiquities of Mathura*, p. 3; Mukerjee, *op. cit.*, p. 128
2. *Ibid.*
3. Majumdar and Pusalker, *op. cit.*, Vol. II, 184, Sastri, *op. cit.*, pp. 218, 268
4. *Ibid.*, pp. 268, 269
5. Allan, *op. cit.*, Introd. pp. CXI—CXVI
6. *Ibid.*; Bajpai, K. D.; *Brraja-ka Itihasa*, vol. I, p. 80
7. *Ibid.*; Sastri, *op. cit.*, p. 219
8. *Ibid.*; pp. 260—269; *Archaeological Survey of India*, vol. III, pp. 40-41

made of a square block of red sandstone.[1] Their bodies and the pedestal are covered with inscriptions in early Kharoshthi script, the first set of which records the enshrinement of some relics of the Buddha and the accessory endowments by Ayasi Kamuia, the chief queen of the *maha-kshatrapa* Rajuvula. These pious acts of the royal lady, in which she is stated to have been associated with her various relatives (whose names are also given), were done for the benefit of the Guha Vihara (cave monastery) and in honour of the prominent Saka chiefs belonging to the different parts of the Saka empire and Sakastana (Seistan) in eastern Iran from where the Sakas came to India. Shodasa has been described there as holding the position of a *kshatrapa* under his father, the great satrap Rajuvula. The Buddhist monks referred to are Buddhadeva and Budhila, the latter hailing from Nagara (Begram in Afghanistan). It also appears from this record that about this time both the Mahasanghika and the Sarvastivada sects of Buddhism flourished in Mathura. The latter was assigned a more important position,[2] the royal donor herself, probably being one of its followers, its local leader being Buddhadeva and the adherents in Mathura appearing specially to have invited the great Sarvastivada scholar, Budhila, from Nagara to hold disputations with the Mahasanghikas.[3] The Guha Vihara monastery, the stupa with some of the Buddha's relics in it and the votive column, which probably stood by the gateway of the stupa and of which the lion capital may have formed a part, appear to have been built about this time under the patronage of this royal Saka family of Mathura,[4] very likely on the Saptarshi Tila site near the Yamuna. An artistically executed female statue made of slate (and apparently representing a woman belonging to a foreign race) — also discovered from that site — may well have been that of the chief queen, Ayasi Kamuia.[5]

Rajuvula seems to have enjoyed a long reign, his kingdom of Mathura probably extending as far as Delhi in the north, Gwalior in the south and Ajmer in the west.[6] During the early years of his occupation of Mathura he seems to have continued to issue the Indo-Greek type of coinage though later he imitated that of the preceding local dynasty which became a norm of his successors.[7]

Shodasa, his son and successor, had already been made a *kshatrapa* and probably the immediate governor of Mathura and the neighbourhood in Rajuvula's own life time. The Mora well inscription (discovered

1. *Ibid.*, Annual Report for 1906-7, (Calcutta, 1909) p. 138; Sastri, *op. cit.*, p. 269; Bajpai, *op. cit.*, p. 31
2. *Epigraphia Indica*, vol. IX, pp. 135 ff.; Sten Konow: *Kharoshthi Inscriptions*, (Calcutta, 1929), pp. 47-49; Bajpai, *op. cit.*, pp. 81-82; Dutt and Bajpai, *op. cit.*, pp. 269—270
3. *Ibid.*, pp. 270, 380
4. *Ibid.*, p. 269
5. Bajpai, *op. cit.*, p. 81 footnote 5
6. *Ibid.*, p. 80 footnote 4
7. Sastri, *op. cit.*, p. 272

on a stone slab which formed part of the terrace of an ancient well in village Mora) of the son (name missing) of the *maha-kshatrapa* Rajuvula, probably belongs to this period of Shodasa's career. It records the building of a magnificent house of stone (probably a Bhagavata temple) and the installation in it of the images of the "five Vrishni heroes" (probably Krishna, his brother, two sons and a grandson) by a lady named Tosha. The inscription has an added interest inasmuch as only the first time is worded in the language customarily used in the documents of the time, the other three being in pure Sanskrit of which the last two are composed in metrical form and present the earliest example of the practice of writing laudatory verses in a strictly donative record. Moreover, it shows that Sanskrit Kavya poetry was fully developed in the first century B. C. in this region.[1] Some of the Buddhist endowments recorded in the inscriptions on the lion capital seem to have been made in Shodasa's reign.[2] The Saka chiefs mentioned in them appear to have been contemporaries of Shodasa and were ruling in other parts of northern and western India but it is not certain what their relationship with Shodasa or with one another was.[3] A badly damaged inscription engraved on a stone door-jamb (discovered lying beside a well in the Mathura cantonment) seems to record the erection of an ornamental gateway, a railing (*vedika*) and probably a shrine (or a quadrangle) at the temple of Vasudeva (Krishna) by a man named Vasu in the reign of Shodasa.[4] Another inscription on a stone slab (from the Jail mound) of the same reign records the gift of a tank, well, grove and pillar by a Brahmana who was probably a treasurer of the *maha-kshatrapa*.[5]

The most important of Shodasa's inscriptions is the one inscribed on an *ayagapata* (votive tablet), discovered from the ruins at the Kankali Tila in Mathura, because it is the only one that bears a date. It records the gift of an image of Aryavati by Amohini (a Jain lay woman) in collaboration with her two sons in the reign of the *maha-kshatrapa* Shodasa in the year 42 (or 72).[6] The era to which this year belongs appears to be the earlier Saka era which commenced in 66 B C., the year 42 therefore, being equivalent to 24 B. C.[7] The epigraph thus assigns Shodasa roughly to the last quarter and his father Rajuvula to the middle of the first century B. C.

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1. *Epigraphia Indica*, vol. XXIV, p. p. 1-7; Agrawala, V. S.: *Mathura Museum Catalogue*, Part IV, pp. 130—132; *Archaeological Survey of India*, vol. XX, pp. 48-49; Mukerjee, *op. cit.*, pp. 124-125

2. Dutta and Bajpai, *op. cit.*, p. 270

3. Bajpai, *op. cit.*, p. 84

4. *Ibid.*, p. 83; *Epigraphia Indica*, vol. XXIV, p. 15; Chanda, R. P. : *Archaeological Survey Memoir No.* 5, pp. 169—173; Agrawala, *op. cit.*, pp. 134—136; Sastri, *op. cit.*, p. 389

5. *Archaeological Survey of India*, vol. III, p. 30; Sastri, *op. cit.*, p. 344

6. *Ibid.*, p. 271 ; Smith, *op. cit.*, p. 21 ; Sircar, D. C. : *Select Inscriptions*, vol. I, pp. 118-119

7. Jain, J. P.: *The Jaina Sources of the History of Ancient India*, (Delhi, 1964), pp. 98-99

Although many of Shodasa's coins have also been discovered and he was styled a *maha-kshatrapa* and was probably a powerful monarch, his authority seems to have become confined to Mathura and the adjoining districts[1] and his rule to have come to an end some time in the first quarter of the first century A. D. He was probably followed by the *kshatrapas* Shivadatta and Shivaghosha, the gradual Indianisation of the names of these Saka rulers also indicating a later date for them.[2]

The two last named are known only from their coins and nothing is known about any other Saka ruler of Mathura who might have succeeded them. Some of these later rulers may have held the satrapy of Mathura under the overlordship of the Indo-Parthian king Gondophernes (*circa* 21—50 A. D.).[3] The Jain *ayagapata* inscription, which speaks of the husband of the donor Shivamitra as 'a black serpent to the Sakas and Parthians,'[4] seems to belong to this period and supports the view that the *kshatrapa* successors of Shodasa ruled in Mathura only for a comparatively short time and that, perhaps after a brief interregnum in which probably some local indigenous princes ruled there, this region was conquered by the Kushanas.[5]

The earliest known Kushana chief is Kujula Kadphises but though his rule does not seem to have extended eastward beyond western Punjab, some copper coins bearing his name have been discovered near Mathura.[6] His successor was Wima Kadphises who seems to have conquered the Mathura region and annexed it to the Kushana empire about the middle of the first century A. D.[7] A colossal red sandstone statue of a figure in regal dress was discovered in what was once the *devakula* (probably a royal funerary temple) of the Kushana kings near the village of Mat (19.3 km. north of Mathura). It is seated on a lion throne which bears a short Brahmi inscription to this effect: 'Wima the strong, the scion of the Kushana race' and records the construction of a temple, a garden, a tank and a well.[8] A great many of his coins have also been found not only in the Mathura region but from Punjab to Varanasi and the legends and emblems engraved on them show that he had become a Saiva.[9] Although Mathura had become an important city of his empire and he might have also resided there for some time, it was not yet the capital. The early Kushana suzerains appears to have continued the satrapal system of government in the eastern parts of their empire.[10] The presence

1. Sastri, *op. cit.*, p. 272
2. *Ibid.*, p. 269
3. Majumdar and Pusalker, *op. cit.*, vol. II, p. 128
4. *Epigraphia Indica*, vol. I, p. 396; Smith, *op. cit.*, p. 20
5. Sastri, *op. cit.*, p. 272
6. Bajpai, *op cit.*, p. 86
7. *Ibid.*, pp. 86-87, Sastri, *op. cit.*, p. 232
8. *Ibid.*, p. 231; Agrawala, V. S. : *Mathura Museum Catalogue*, Part III, (Varanasi, 1963), pp. 40-42.
9. *Ibid.*, p, 42 ; Sastri, *op. cit.*, p. 232
10. *Ibid.*, p. 272

in Mathura of the Roman coins of this period is indicative of the development of its trade and commerce with Rome in the first century of the Christian era.[1]

Wima Kadphises was succeeded by Kanishka,[2] the greatest of the Kushana emperors, whose rule probably extended from Bihar in the east to Khorasan in the west and from Khotan in the north to Konkan in the south. His coins (of gold and copper) and epigraphical records, the earliest of which have been discovered in Mathura and elsewhere in Uttar Pradesh, prove that he wielded control over at least the entire area of Uttar Pradesh, Punjab, the North-west Frontier Province and northern Sindh.[3] The chief capital of his empire was Purushapura (Peshawar) but Mathura also enjoyed the status of a second capital where the emperor seems to have frequently resided. A colossal standing headless statue of red sandstone, dressed in typical Indo-Scythian royal robes and bearing the name 'Kanishka' was discovered from Mat where the *devakula* of the Kushana kings was located.[4] Another similar statue from the same site is that of Chashtana, the Saka ruler of western India,[5] who is associated with the foundation in 78 A. D. of the Saka era in commemoration of his conquest of Ujjain. He was probably a friend or relative of Kanishka[6] and might have paid a visit to Mathura soon after this event which perhaps coincided with the commencement of the reign of Kanishka himself who, therefore, seems to have started the reckoning of his regnal years from that very date.[7]

About thirty inscriptions of Kanishka's reign have so far been discovered, more than twenty of which are from Mathura alone — the majority being found on Jain antiquities. His earliest record is dated in the year 2 (80 A. D.) and the latest (on a Bodhisattva image from Sonkh in pargana Mathura) in the year 23, showing that his reign lasted for about twenty-four years (*circa* 78—102 A. D.). In the epigraphs his name is usually preceded by the regal titles *maharaja rajatiraja devaputra shahi,* the term *devaputra* probably indicating that the Kushana rulers of Mathura subscribed to the doctrine of the divinity of kingship.[8]

Kanishka seems to have been converted to Buddhism early in his career but nevertheless he was very tolerant and benevolent towards other creeds.[9] He is credited with the building of a number of Buddhist stupas and

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1. *Ancient India,* (Bulletin of the ASI), No. 2, pp. 116; 120; No. 5, p. 100; Bajpai, *op. cit.*, pp. 87-88
2. *Ibid.*, p. 88, The relationship between the two is, however, uncertain
3. Majumdar and Pusalker, *op. cit.*, vol. II, p. 141, Bajpai, *op. cit.*, p. 80
4. Agarwala, *op. cit.*, pp. 39-40
5. *Ibid.*, p. 38
6. *Ibid.*, Jain, J. P., *op. cit.*, pp. 80-81
7. *Ibid.*
8. cf. Janert, Klaus L. (Ed.): *Heinrich Luder's Mathura Inscriptions*, (Gottingen, 1961); *Epigraphia Indica*, vols. I and II; Bajpai, *op. cit.*, p. 90; Majumdar, R. C. and Altekar, A. S: *The Vakataka-Gupta Age*, (1960), p. 269; Sastri, *op. cit.*, p. 242
9. *Ibid.*, p. 240

monasteries in Mathura where perhaps for the first time in northern India the images of the Buddha in human form now began to be made. Modelled in ancient indigenous style of Mathura itself yet uninfluenced by the contemporaneous Indo-Greek style of the Gandhara school, these figures indeed ushered in the golden age of Mathura sculpture.[1] At this time the Mahayana form of Buddhism was predominent there and a number of reputed Buddhist scholars and authors were associated with Kanishka's court, but it is not known if any of them was connected with Mathura. A number of Jain *ayagapatas*, the images of several *tirthankaras* and other objects of Jain worship were made and consecrated and Jainism with its well-organised ascetic order and laity was a flourishing religion in Mathura in his reign. Similarly, images of Vishnu, Siva, Surya, Durga and Karttikeya indicate the popularity of the worship of Brahmanical deities.[2] Mathura had become a great cosmopolitan city in this period.[3] It was an important centre of trade and commerce and lay on the main trade route leading from Pataliputra *via* Sarnath, Kaushambi, Shravasti, Mathura and Purushapura on to Khotan and Kashghar where it was joined by a route for China.[4]

The earliest inscription of Kanishka's successor, Vasishka, of the year 24 (102 A. D.) found on *yupa* (Vedic sacrificial pillar) from the village of Isapur (opposite Mathura across the Yamuna) mentions the king's name with the same royal titles as those in his predecessor's records, shows that Mathura and the surrounding regions were in Vasishka's possessions and indicates that Brahmanism continued to assert its sway over a section of the pepole.[5] Two or three inscriptions of his reign are Jain and the last. which records the gift of an image of the Buddha to a local monastery, is dated year 28 (106 A. D.).[6]

He was succeeded by Huvishka whose epigraphical records range from the year 28 to 60 (106—138 A. D.), which together with his gold and copper coins indicate that his dominions stretched from Kabul to a little east of Mathura, the north-west portion of his empire being governed probably by Kanishka II who was perhaps his younger brother (or a cousin) and one of whose inscriptions, dated the year 41 (119 A. D.), was found near Mathura.[7] Huvishka appears to have made Mathura his chief capital. The earliest known inscription of his reign is that of the year 28 (106 A. D.) which is engraved on a pillar (found lying opposite the Chaurasi Jain temple at Mathura) and records a permanent endowment made by a foreign nobleman (probably a Kushana chief, governor of north-east Afghanistan)

1 *Ibid*, pp. 697-698; Mukerjee, *op. cit.*, p. 156; Agrawala, V. S. : *Mathura-Kala*, pp. 17—20; Bajpai, *op. cit.*, p. 89.

2 *Ibid.*

3 Mukurjee, *op. cit.*, p. 133.

4 Bajpai, *op. cit.*, pp. 89-90

5 *Ibid.*, p. 90 ; Agrawala, V. S., *Mathura Museum Catalogue*, Part IV, pp. 136-137; Sastri, *op. cit.* pp. 242-243

6 *Ibid.*, p. 243; Bajpai, *op. cit.*, p. 90

7 *Ibid.*, pp. 90-92

who deposited two sums of 550 silver coins each with two separate guilds (one being that of millers) for the maintenance of a local *punyashala* (alms-house) at the door of which provisions in the form of groats, salt, sugar and green vegetables were to be provided daily for the indigent and where once a month (on the 14th of the bright fortnight) a hundred Brahmanas were to be fed.[1] An undated inscription from Mat states that Huvishka got repaired (probably through the same nobleman) the family *devakula* with the adjoining tank of his grand-father's times.[2] A fragment — only the neck portion — of a royal statue from the same site, with a torque and a portion of an embroidered coat, is conjectured to be that of a statue of Huvishka which was probably installed when the *devakula* was repaired.[3] Several other statues, mostly broken and presumably those of other Kushana princes and noblemen, have been discovered there.[4] A sculptor's workshop of that period has also been discovered at Mathura[5] where many Buddhist images were made and several stupas and monasteries were built, Huvishka himself having founded a monastery which came to be known as the Huvishka Vihara.[6] Of the thirty or so Jain inscriptions of his reign from the Mathura region which record constructions, endowments and the dedication of objects of worship, three are particularly noteworthy: one on the front portion of a large stone bell capital of a pillar surmounted by an elephant, (discovered in a garden near the Kankali Tila) which records the dedication by a merchant in the year 39 (117 A. D.) of the Nandi-vishala (probably this votive pillar itself) for the worship of the Arhatas (Jinas)[7]; another which records that in the year 49 (127 A.D.) a lady—Dina by name—installed the image of a *tirthankara* on the Vodva Stupa, 'built by the gods',[8] (which obviously refers to the great Jain stupa which stood on the Kankali Tila site); and the third, engraved on the pedestal of a life size image of Sarasvati (the goddess of learning) holding a book in her left hand, which records the dedication of the image in the year 54 (132 A. D.)[9] and which is the earliest known image of the goddess found up till now in India and seems to represent the culmination of the Sarasvati movement started by the Jains of Mathura for the redaction of their canon.[10] The reference to *vachakas* (reciters of the canon) in this and other inscriptions of the time shows that some Jain texts were actually current in Mathura in that period.[1] Some images of Brahmanical deities

1. Agrawala, *op. cit*., pp. 138—141; *Epigraphia Indica*, vol. XXI, Part 2, pp. 55—61; Sastri, *op. cit*., pp. 243-244
2. Agrawala, *op. cit*., pp. 132—134
3. *Ibid*., Part III, pp, 42-43
4. *Ibid*., pp. 43—45
5. *Ancient India*, (Bulletin of the ASI), No. 9, p. 142
6. Bajpai, *op. cit*., p 91
7. Growse, *op cit*., p. 109; *Archaeological Survey of India*, vol. III, pp. 20, 32.
8. *Ibid*., Annual Report for 1906-07, p. 141; Smith *op. cit*., p. 4; Janert, *op. cit*., (Luder's list, No. 47). Luder read the figure denoting the year as 49, some others as 78 or 79
9. *Ibid*. (Luder's list. No. 54); Smith, *op. cit*., p. 56
10. Jain, *op. cit*., pp. 100—119
11. Sastri, *op. cit*., p. 651

also probably belong to this reign as do several Naga images the most noteworthy (from Chhar Gaon in pargana Mathura) representing a bigger than life-size Naga in human form standing in a spirited attitude with a hood of seven serpent heads and the right hand raised, the inscription on the statue being dated the year 40 (118 A. D.) in the reign of Havishka.[1]

The next Kushana king of Mathura was Vasudeva whose first known date is the year 74 (152 A. D.) but who seems to have ascended the throne soon after the death of Huvishka which occurred about 145 (A. D.).[2] A fragmentary relief (in the Mathura Museum) depicts a royal personage with a companion, reverently approaching a lingam of Siva, both the persons wearing Kushana dress and the first of the two probably representing Vasudeva himself.[3] On the reverse of his coins are also found engraved the figures of Siva and his bull. These artefacts indicate that he may have adopted Saivism as his personal faith.[4] A large number of images fo other Brahmanical deities were also made in his reign[5] but the many inscriptions bearing his name or belonging to his reign are all associated either with Buddhism or Jainism and are mostly the records of his Jain or Buddhist subjects and of their pious endowments[6] which shows that he continued the tradition of religious tolerance adopted by his predecessors. His name also indicates that by this time the Kushana rulers of Mathura had been completely Indianised. As his coins and epigraphs are only in the Brahmi script and have been found in Mathura and its environs, his rule probably did not extend much beyond this part of Uttar Pradesh.[7] This king also appears to have been a patron of poets, as alluded to by Rajashekhara in his Kavyamimansa.[8] The last known date of Vasudeva is the year 98 (178 A. D.) shortly after which his rule seems to have come to an end.[9]

Among his successors, generally known as the later Kushanas, a Kanishka III (*circa* 180—210 A. D.) and a Vasudeva II (*circa* 210—230 A. D.) are known from their coins and some inscriptions but the dynasty's power had declined considerably and about the second quarter of the third century their rule seems to have ceased, at least in the Mathura region.[10]

The Kushanas were great patrons of art and literature but no details are available regarding the literary activities of the people of Mathura in this period. The early Kushana rulers fostered the indigenous art of Mathura which, by the beginning of their rule, had already emerged from its formative stage when the foundations had been laid of those trends that were to form the distinctive features of later Indian sculpture. Now under

1. Dutt and Bajpai *op. cit.*, p. 389
2. Majumdar and Pusalker, *op. cit.*, vol. II., p. 151; Sastri, *op. cit.*, p. 247
3. *Ibid.*
4. Bajpai, *op. cit.*, p. 92
5. *Ibid.*
6. Sastri, *op. cit.*, p. 247
7. *Ibid.*
8. Bajpai, *op. it.*, p. 92
9. Sastri, *op cit.*, p. 247; Majumdar and Pusalker, *op. cit.*, vol. II, p. 151
10. *Ibid.*, Sastri, *op. cit.*, pp. 248-249

their patronage these tendencies reached maturity and became inherent in the plastic art of northern India, Mathura becoming its foremost centre where the history and development of Indian sculpture can be studied in an unbroken sequence as perhaps at no other site. The fame of this great centre spread far and wide and sculptures of the Mathura style and workmanship, made of the typical mottled red sandstone from the quarries nearby, have been found in Shravasti, Kaushambi, Sarnath, etc., and in widely separated regions in the country.[1] The Buddha image in human form is said to be one of the greatest achievements of the Mathura art of the Kushana age.[2] Apart from sectarian images of the Buddhists, Jains and Hindus, the artistic Jain *ayagapatas*, the *Jataka* reliefs and other reliefs depicting scenes from the mythology of these religious systems,[3] numerous pieces of artistic sculpture (not always religious), reflect the customs, tastes, sartorial fashions, hair styles, jewellery, ornaments, etc., of the various strata of the society of the times.[4] Unprecedented elegance is manifest in the alto-relievo sculptures on the fronts of railing pillars discovered from the different sites at Mathura, which in most cases depicts draped women (who appear to be nude), engaged in the toilet or in other interesting occupations.[5] The discovery (in 1882) of a life-size statue said to represent 'Herakles strangling the Nemaean lion' led some scholars to suggest that as this group could not have been made for the use of local people it must have been sculptured by some foreign artist for the use of the Greeks residing in Mathura and that the artist must also have professed the Greek religion since the piece appears to be a direct copy of some Greek original.[6] The Greek influence has also been alleged by some to be present in the two so-called bacchanalian groups[7] but others have held them to be of undoubted indigenous creation[8] and they might even represent Kubera (lord of the Yakshas) and his spouse Hariti.[9]

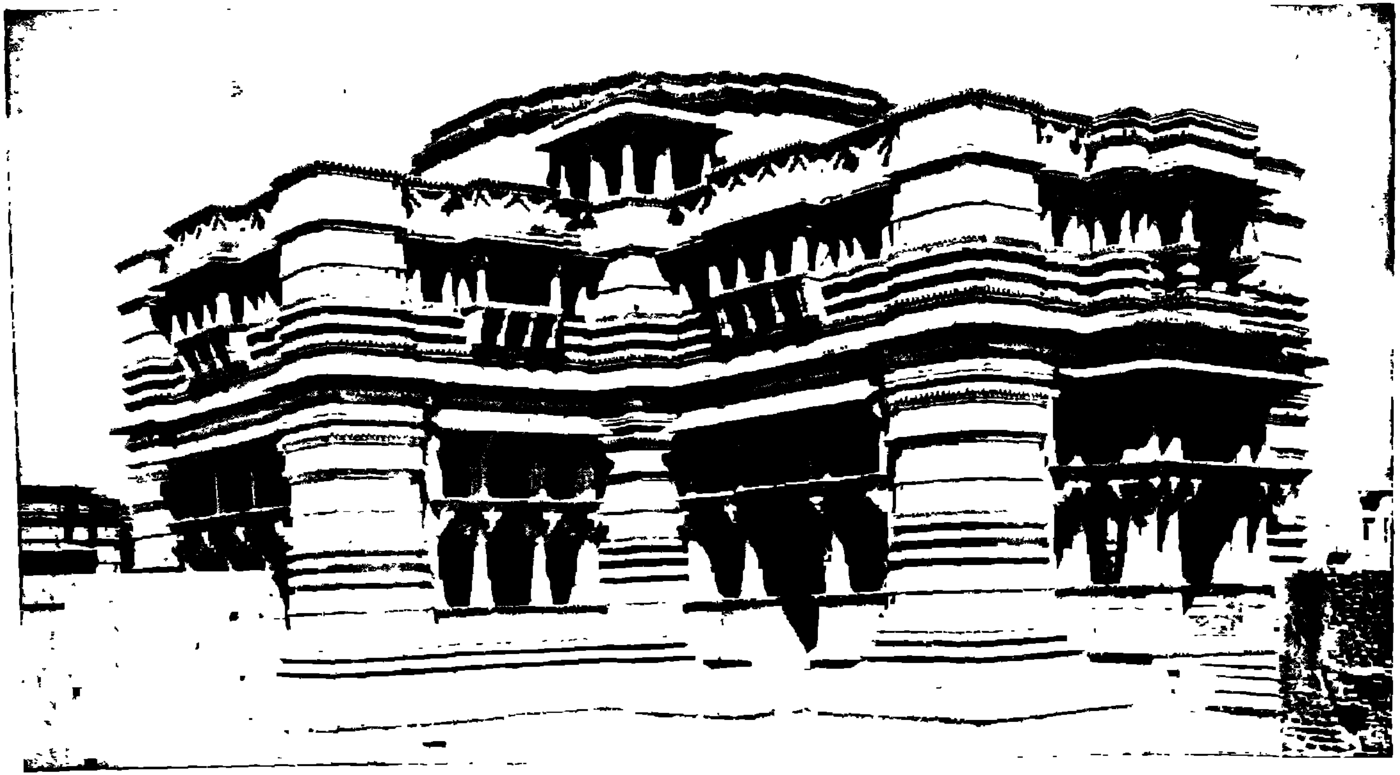
No specimens of architecture of those times have survived but numerous magnificent religious buildings of the Buddhists, the Jains and the Hindus are known to have been erected then, buildings and cities also appearing in some relief representations from Mathura. It appears that ordinary buildings were probably constructed of impermanent material like wood or bamboo.[10] Mathura continued to be a centre of the terracotta art (though on the decline) which bears the stamp of the contemporary

1. *Ibid.*, pp. 253-254, 696—698; Majumdar and Pusalker, *op. cit.*, vol. III, pp. 523—525
2. Agrawala, V. S.: *Mathura-Kala*, pp. 10—23
3. *Ibid.*, pp. 25—27, 38—40, 47, 54, 78—85
4. *Ibid.*, pp. 42—45
5. *Ibid.*, Sastri, *op. cit.*, p. 700
6. *Archaeological, Survey of India*, vol. XVII, pp. 109-110; Conybeare, etc., *op. cit.* pp. 155-156
7. *Ibid*, p. 156
8. Growse, *op. cit.*, pp. 156—157
9. Mukerjee, *op. cit.*, p. 135; Bajpai, K. D.: *Mathura*, pp. 35-36
10. *Ibid.*, pp. 27—29; Sastri, *op. cit.*, pp. 708-709



Woman Bathing (Sculpture from Mathura)

(By courtesy of the Archaeological Survey of India)



Temple of Govind Deo, Vrindaban

(By courtesy of the Archaeological Museum, Mathura)

style in stone sculpture and is likewise no less mundane. With their well-moulded forms and smoothly refined contours some of the figures are animated and lively and supply a manifold picture of secular life rich in social content and significance. The various ethnic types represented in these terracottas reflect the influx of different races in to this region.[1] A beautifully carved ivory comb from Takshashila and an ivory plaque from Begram (near Kabul) have been taken to suggest a common Indian origin, possibly in the Mathura region.[2] The art of the engraver also made remarkable progress as is testified to by the numerous inscriptions and variety of coins found here belonging to that period.[3]

In the sphere of religion, Saivism was the personal creed of some of the Kushana kings and must have been prevailing in the Mathura region in this period. The Vedic sacrificial cult also seems to have had some adherents and, apart from the traditional association of Krishna with Mathura, archaeological discoveries made here corroborate the fact that the Krishna cult throve here at that time, one of the earliest reliefs illustrating his birth and dating back to the second century A. D.[4] Worship of Balarama, the cults of the Yakshas and the Nagas and those of some other deities like Surya, Indra, Karttikeya, Kamadeva, Durga and the Seven Mothers also appear to have had a following.[5] Both the Mahayana and Hinayana forms of Buddhism were flourishing although the Sarvastivada school of the former was particularly esteemed in Mathura which had by then come to be one of the most important strongholds of Buddhism in northern India.[6] As regards Jainism, an important landmark in its history in northern India is established by the numerous Jain inscriptions found in this region which show that Jainism no less than Buddhism had acquired a hold over Mathura and the neighbourhood. Many of these inscriptions have come from the Kankali Tila site then occupied by a large Jain stupa and at least two big Jain temples and bear testimony to a firmly established Jain community strongly supported by pious lay devotees of both sexes and of all classes and ranks who made donations, set up *tirthankara* images (some with faces on all sides) and *ayagapatas* and erected temples and stupas. They are replete with information as to the organisation of the Jain order of Mathura into specific sections and subsections and together with the sculptures give interesting details proving the existence of Jain nuns and the influential position occupied by women in Jain society. From these inscriptions it is also clear that pious acts and gifts were generally made (at the instance of the preachers) by the laity, in many cases women

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1. *Ibid.* pp. 705—706, Agrawala, *op. cit.*, p. 87
2. *Ancient India* (Bulletin of the ASI), no. 4, pp. 79-80
3. Sastri, *op. cit.*, p. 254
4. *Ibid.*, p. 389
5. *Ibid.*; Agrawala, *op. cit.*, pp. 47-48
6. Sastri, *op. cit.*, pp. 367—369; Dutt and Bajpai, *op. cit.*, p. 271; Mukerjee. *op. cit.* pp. 728—129

whose status was identified with that of the father, husband and father-in-law whose occupations were specifically mentioned (banker, merchant, caravan leader, jeweller, dyer, perfumer, dealer in metal, village headman, etc.)[1]

These records reflect the economic life and condition of the people. The various trades seem to have been organised in separate powerful guilds, the merchants of Mathura frequenting the different cities and capitals of India for purposes of trade. The *Pancha-tantra* (book I) opens with the story of a merchant who starts with his bullockcart loaded with merchandise from a city in the Deccan, joins a caravan to Mathura and loses a bullock by accident near the Yamuna. Mathura was in those days the converging point of ancient trade routes from different directions and was one of the great marts of the country where goods were assembled from many parts of the civilized world and from where Indian merchandise was carried to foreign countries.[2] The Buddhist work *Lalitavistara* (III p. 15) describes this city as being fertile, prosperous and densely populated; the great geographer Ptolemy (*circa* 150 A. D.) mentions it under the name Modoura and describes it as 'the city of the gods'[3] ; and certain cities in south India, Indonesia and elsewhere are known to have been named after this great metropolis of those times.[4]

Early in the third century A. D. as soon as the Kushana rulers showed signs of weakness, there were revolts simultaneously in several parts of the country and the Nagas, certain republican tribes (the Arjunayanas, Yaudheyas, Kunindas, etc.) and local dynasties together pulled down the once mighty edifice of the Kushana empire.[5] The Nagas, a non-Aryan serpant worshipping tribe of ancient India which had old and perhaps deep associations with this locality, stepped into the shoes of the effete Kushanas particularly in the Mathura region.[6] The Puranas indicate that before the Guptas came to power, seven Naga kings had ruled over Mathura and had performed the horse-sacrifice several times.[7] It appears that this dynasty was a branch of the Bharashiva Nagas (so called because their kings carried the lingam on their shoulders), that it was connected perhaps by family ties with their branches ruling in several other centres in northern India, that the Nagas came to power in Mathura in the thirties or forties of the third century A. D. and that Virasena, whose coins have been found all over Uttar Pradesh and in large numbers in Mathura itself, was an important and powerful Naga king of Mathura and flourished about the

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1. *Ibid.*, Smith, *op. cit.*, pp. 1-6; Sastri, *op. cit.*, p. 363
2. *Ibid.*, p. 896; Mukerjee, *op. cit.*, pp. 101-102, 133
3. Cunningham, A: *The Ancient Geography of India* (Varanasi, 1963), p. 315
4. Mukerjee, *op. cit.*, pp. 221-222
5. Sastri, *op. cit.*, pp. 249, 255; Majumdar and Pusalker, *op. cit.*, pp. 151, 162
6. *Ibid.*, pp. 151, 168-169
7. *Ibid.*, p. 171; Sastri, *op. cit.*, pp. 249, 257

close of the century.[1] Bhavanaga, who is usually associated with Padmavati (near Gwalior) but whose coins have been discovered in Mathura, may also have ruled over this region.[2] The last Naga king of Mathura was probably Ganapatinaga whose coins are very common at Mathura. He was overthrown by the Gupta emperor Samudragupta about the middle of the fourth century A. D.[3]

Under the patronage of the Nagas Mathura seems to have maintained its position in various spheres. Saivism and the Naga cult probably gained particular strength and many religious and secular buildings also seem to have been built.[4] Some time between 300 and 313 A. D. Arya Skandila (a Jain monk) convened a conference of Jain scholars at Mathura for the purpose of fixing and redacting the canon as handed down to one section of the community, though the attempt bore no immediate fruit.[5]

After its conquest by Sammudragupta Mathura began to decline and it ceased to be the capital of an empire or even of an independent kingdom. The Mathura region was annexed to the Gupta empire but the form of government established is not known.[6] A line of princes, probably belonging to the Yadava clan, seems to have been ruling at Bayana (in the adjoining district of Bharatpur) from some time in the third to about the close of the fourth century [as is attested to by an inscription dated Samvat 428 (371 A. D.) discovered there][7] which might have held the whole or a part of the Mathura district as a feudatory of the Guptas.

Chandragupta II Vikramaditya (376–413 A. D.), Samudragupta's son, was the most celebrated of the Gupta emperors. In his time the Mathura region probably formed part of that great *bhukti* (province) of the empire which lay between the Yamuna and the Narmada, the trans-Yamuna portion of the district perhaps being included in the Antravedi-vishaya.[8] The partly damaged inscription found on the four faces of an octagonal red sandstone pillar (discovered in a garden near the city) is an important record of this reign as it mentions the name of the emperor along with that of his father, gives the date both in regnal years (that is, the fifth) and the Gupta era, that is 61 (380 A. D.) and states that a temple of Kapileshvara (Siva) was then built there by a Saiva teacher of the Lakulisha or Pashupata sect who on this occasion probably installed a statue of his guru as well.[9] An imperfect inscription of ten lines in Gupta characters, discovered in 1853 on a stone slab broken in two pieces and forming part

1. *Ibid.*, p. 259; Majumdar and Pusalker, *op. cit.*, Vol. II, p.17 1
2. Bajpai, K. D.: *Braja ka Itihasa*, Vol. I, p. 98
3. *Ibid.*, pp. 98-99; Sastri, *op. cit.*, p. 259
4. Bajpai, *op. cit.*, p. 99
5. *Ibid.*, Jain, *op. cit.*, pp. 105-106
6. Bajpai, *op. cit.*, p. 104
7. *Archaeological Survey of India*, Vol. XX, pp. 81-82
8. Bajpai, *op. cit.*, p. 116
9. Banerji, R. D.: *The Age of the Imperial Guptas*, (Varanasi, 1933), pp67-68; *Epigraphia Indica*, vol. XXI, pp. 1-9; Majumdar and Altekar, *op. cit.* p-373; Agrawala, V. S.: *Mathura Museum Catalogue*, Part IV, pp. 143—145

of the pavement outside the Katra gateway, gives the genealogy of the Gupta kings down to Chandragupta II who may have performed some pious act there.[1] Yet another inscription was found at the site believed to mark the birthplace of Krishna but it is so badly mutilated that only the initial portion of the Gupta genealogy is decipherable.[2]

The celebrated poet Kalidasa, who is believed to have adorned the court of this great Gupta monarch has (in his *Raghuvamsha*) praised the Shurasena country, the city of Mathura, the river Yamuna, the Govardhan hill and the Vrindaban grove.[3] Fa-hien (the Chinese Buddhist pilgrim) who stayed in Mathura, the first city of the 'middle kingdom' that he came to, for a month in or about 400 A.D.[4] wrote that travelling south-east from Bhida (in Punjab) for somewhat less than 80 yojanas (about 650 km.) he arrived at the country called Mathura and went along the river Yamuna on the right and left banks of which there were twenty monasteries with some three thousand priests and that the faith was becoming very popular there. He goes on to give his general impression about the entire region which he called 'the middle kingdom' (and which obviously included the present district) : the climate of this part of the country was temperate without frost or snow ; the people were prosperous and happy ; there were no official restrictions and no registration, only those who tilled the king's land having to pay taxes on the profits made ; people including foreigners enjoyed freedom of movement ; criminal punishment was not severe, the guilty being fined according to the gravity of the offence and even for a second attempt at rebellion the punishment being the loss of the right hand ; king's officers were well paid and drew fixed salaries ; throughout the country no one killed any living thing, nor drank wine nor ate onions or garlic ; the Chandalas (who were socially outcastes) were segregated and had to sound a piece of wood in order to warn people of their approach when they came to the city or a market and except for them no one went hunting or dealt in fish or flesh ; people did not keep pigs or fowl and there were no dealings in cattle and no butchers' shops or distilleries in the market places and that cowries were used as a medium of exchange. The pilgrim goes on to say that after Buddha's demise the kings, elders and the gentry of this region built shrines and monasteries for the monks and endowed them with grants of land, etc., by binding title-deeds (probably engraved on plates of metal), which subsequent kings handed down in unbroken succession without daring to disregard them. In these monasteries the monks occupied themselves with benevolent ministrations, chanting liturgies or meditation. They showed due courtesies to incoming monks (traveller guests) and made their stay comfortable. When the kings visited the monks they showed due respect to them by taking off their

1. *Ibid.*, pp. 141—143
2. Bajpai, *op. cit.*, p. 107
3. *Ibid.*, pp. 108-110
4. Conybeare, etc., *op. cit.*, p. 157

crowns and sitting on the ground and offering them food with their own hands. There were stupas here (in Mathura) that were raised in honour of the chief disciples of the Buddha, the reciters of the three divisions of the canon and other Buddhist heroes. After the monks had come out of retreat at the end of the rainy seasons, the householders made gifts and offered food to the monks and nuns who for their part preached the dharma and worshipped the stupas.[1] It appears that both the Hinayana and Mahayana forms of Buddhism flourished here at that time.[2]

The next Gupta emperor was Kumaragupta I (414–455 A. D.). In his reign a *tirthankara* image was dedicated at Mathura by Shamadhya, a Jain lady, at the instance of her guru Datilacharya in 113 of the Gupta era (432 A. D.).[3] Another inscription (from the Jail mound) of the year 135 (454 A. D.) is found inscribed on the pedestal of a Buddha image and records its dedication by a woman named Viharaswamini.[4] There are several other Jain and Buddhist votive inscriptions of the Gupta period from Mathura but though they sometimes make use of the Gupta era they do not mention any king.[5]

Skandagupta (455–467 A.D.), the son and successor of Kumaragupta I, was the last great Gupta emperor but as the inroads of the Hunas into the north-west of the empire had begun towards the close of his predecessor's reign he had to exert himself all his life in defending and keeping intact his empire. After his death the dominating power of the Guptas began to crumble – the successors were weak and, particularly after Budhagupta (*crica* 500 A. D.), the decline and disintegration of the empire was rapid.[6] It seems that during the latter half of the fifth century the Mathura District was included in the Antarvedi-vishaya (Ganga-Yamuna Doab province) the governor of which, towards the close of Skandagupta's reign, was Sharvanaga who was probably a scion of the old ruling family of the Nagas of Mathura and who might have made Mathura itself the headquarters of his government.[7]

Though Mathura had lost its political supremacy, it continued to maintain its economic and cultural ascendancy. All the three religious systems were flourishing side by side as before. The Gupta age was the golden age of Indian art and Mathura was still one of the greatest centres of artistic activity and it was particularly associated with the plastic art which had now reached its climax and exhibited artistic efflorescence of a quality unknown before. The beautiful limbs, serenity of mind, infinite compassion and tenderness all are combined in the Buddha statues from

1. Giles, H. A. (Tr.): *The Travels of Fa-Hsien* (399—414 A.D.) or *Record of the Buddhist Kingdoms*, (second ed., London 1956), pp. 20—24; Dutt and Bajpai, *op. cit.*, pp. 309-310
2. *Ibid.*
3. Banerji, *op. cit.*, p. 103; *Epigraphia Indica*, Vol. II, p. 210
4. *Archaeological Survey of India*, Vol. III, p. 36; Bajpai, *op. cit.*, p. 110
5. Banerji, *op. cit.*, p. 128
6. Majumdar and Pusalker, *op. cit.*, Vol. III, p. 31; Bajpai, *op. cit.*, p. 113
7. *Ibid.*, p. 112

Mathura of this period, some of which rank among the finest pieces of Indian art and symolise man's moral and intellectual glory. In fact the Gupta type of Buddha and Boddhisattva images produced at Mathura became the norm and model of Asian Buddhist sculptures, the Mathura tradition of art being found to exercise its influence in the work of the artists of Kasia, Sarnath and Bodh Gaya. The images of the Jain *tirthankaras* and of Vishnu from this locality also exhibit in their torsos the same massiveness of proportions and smoothness of modelling which produce a feeling of supersensible majesty and a sense of poise and wisdom, characteristic of the Gupta sculptures. The voluptuousness of the Yakshis on the railing pillars is reproduced as in the earlier period but with a refinement and a stern discipline of surface and outline.[1]

About the beginning of the sixth century after having occupied the north-west frontier region and Punjab, the Hunas under their chief Toramana penetrated into Madhyadesha, advancing by way of Mathura on to Gwalior and Malwa. Ruthless death and destruction followed in their wake.[2] Mathura was at that time a prosperous city full of magnificient Brahmanical, Jain and Buddhist temples, stupas, monasteries and other buildings which were burnt down or otherwise destroyed by these barbarous invaders who appear to have halted here for some time, several hoards of their money having also been discovered here. This was the first of the great devastations to which the city was subjected.[3] The region probably remained under the subjugation of the Hunas even after the death (*circa* 515 A. D.) of Toramana and till his son and successor, Mihirakula (who had overrun a large part of northern India extending his rule at least as far as Gwalior), was defeated and driven out from Madhyadesha about 533 A. D. by the king Yashodharman of Malwa who now appears to have held sway over this region though only for a short time.[4]

The Huna invasions not only destroyed the art treasures of Mathura but proved particularly fatal to Buddhism in this region where it began to decline rapidly.[5] A Buddha image was installed at the Yasha Vihara (probably at the Katra site) in 549-50 A. D.[6] but Buddhist sculptures subsequent to 600 A. D. are rarely known to be forthcoming from Mathura, the few pieces that have come to light being devoid of any art and lacking the beauty and originality of the finds of the Kushana and Gupta periods. In fact the decay of the Mathura school of art had now set in.[7]

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1. Mukerjee, *op. cit.*, pp. 234-244; Banerji, *op. cit.*, pp. 160—164; Dutt and Bajpai, *op. cit.*, pp. 390-391; Agrawala, V. S.: *Mathura-Kala*, pp. 28, 31; Majumdar and Pusalker, *op.cit.*, Vol. III, pp. 523—525
2. *Ibid.*, p. 35; Bajpai, *op. cit.*, pp. 113-114
3. *Ibid.*, p. 114; Dutt and Bajpai, *op. cit.*, p. 391
4. Majumdar and Pusalker, *op. cit.*, pp. 37—40
5. Dutt and Bajpai, *op. cit.*, p. 391
6. *Archaeological Survey of India*, Annual Report 1906-7, p. 137
7. Agrawala, *op. cit.*, p. 10; Dutt and Bajpai, *op. cit.*, p. 391; Banerji, *op. cit.*, p. 164

About the middle of the sixth century the Maukharis of Kannauj became independent and powerful, their rule extending over a considerable territory corresponding roughly to present Uttar Pradesh which might have included the Mathura region.[1] In the old fort at Kama (in the Bharatpur District) a stone pillar with a Sanskrit inscription of thirty-seven lines on it, which seems to belong to the eighth century, mentions a succession of seven rulers of the Shurasena family described there as the descendents of Shauri (Krishna), the last name being that of Vatsadaman. Phakka, the first in the line, is believed to have lived about the close of the sixth century and the family to have represented a branch of the Shurasenas (or Yadavas) of Mathura.[2] The kings of this line may have occupied Mathura soon after the Yashodharman episode or at least towards the beginning of the seventh century (when the power of the Maukharis had declined) and made it their capital.

The Mathura region was not included in the domains of the emperor Harsha (606—647 A. D.) although its kings might have offered to become his allies at the very beginning of his reign in consequence of which he seems to have allowed the Mathura kingdom to continue to exist.[3] The Harsha era also began to be used in Mathura probably from this time onwards.[4]

During his reign the Chinese pilgrim Hiuen Tsang (629—645 A. D.) came to Mathura towards the end of 634 A. D., which he calls Mo-tu-lo.[5] He describes the country of Mathura as being over 5,000 *li* (about 1450 km.) and its capital over 20 *li* (about 6 km.) in circuit. The soil he says, was very fertile and agriculture was the chief business; there were mango orchards attached to homesteads, the fruit being of two kinds— the small becoming yellow when ripe and the large remaining green; the country also produced a fine striped cotton cloth and gold; the climate was hot; the manners and customs of the inhabitants were good; the people believed in the working of karma and paid respect to moral and intellectual eminence; there was in the district above twenty Buddhist monasteries and above 2,000 brethren (monks) who were diligent students of both the 'vehicles'; there were also five Deva (non-Buddhist god) temples and the professed adherents of the different non-Buddhist sects 'lived pell-mell'[6] Then the pilgrim goes on to give an account of the three stupas believed by him to have been built by Asoka, the different traces he saw of the four previous Buddhas' visits to the place, the six stupas said to have been erected on the relics of the Buddha's close associates and disciples, certain places believed to have been sanctified by the Buddha's own visits and doings,

1. Tripathi, R. S.: *History of Kanauj*, (Delhi, 1959), p. 55; Majumdar and Pusalker, *op. cit.*, p. 69; Bajpai, *op. cit.*, pp. 118-119
2. *Archaeological Survey of India*, Vol. XX, pp. 54—60
3. Tripathi, *op. cit.*, pp. 118-119 and footnote 3
4. *Ibid.*, p. 124 footnote 1; Sachau, E. C.; *Alberuni's India*, (Delhi, 1964), Vol. II, p. 5
5. *Archaeological Survey of India*, Vol. I, p. 231; Watters, T.: *On Yuan Chwang's Travels in India*, (Delhi, 1961), Vol. II, p. 335
6. *Ibid*. Vol. I, p. 301

important monasteries and other monuments, certain Buddhist religious practices, fasts and festivals and a number of local Buddhist legends and traditions.[1] It appears that on auspicious days and during the rainy season retreat the monks at Mathura formed themselves into groups and vied with one another in offering worship to the particular saints adored by each group, which indicates that by this time there had come to be a large growth of sects and subsects in Buddhism and that Mathura had become a resort of their followers.[2] Of the twenty monasteries mentioned by Hiuen Tsang as well as by his predecessor, Fa-hien, the names of more than a dozen have already come to light through epigraphical records from the locality,[3] the traces of several stupas also being revealed in the course of archaeological explorations. But the Buddhist faith appears to have been on the decline in Mathura at this period – at least it seems to have lost much ground since the time of the visit of Fa-hien two centuries earlier, probably due to the increasing popularity of the Bhagavata cult.[4]

It has been suggested that as in his account of Mathura and the surrounding district Hiuen Tsang does not give the name of any hill, river, town or Buddhist establishment and his remarks about even the Buddhist objects of interest appear to be confused and not to be based on first hand knowledge, he probably did not visit the capital (Mathura) and made only a hurried journey across a part of this tract.[5] The reference to the local king occurs only in a short statement: 'the king and his statesmen devote themselves to good works', his name not even being mentioned[6] but he might have been the Shurasena king, Phakka, or his son and successor, Kulabhata or the latter's son and successor, Ajita.[7] The extent of the Mathura kingdom at that time appears to have stretched beyond the western, southern and eastern borders of the present district.[8]

After Harsha's death (*circa* 647 A. D.) his empire broke up and a period of about half a century of anarchy and darkness prevailed in northern India[9] which, however, hardly seems to have affected the Mathura kingdom which was probably being governed by the Shurasena kings, Ajita, Durgabhata and Durgadama successively.[10] About this time a prince, Jinadatta, the son of a ruler of Mathura and a Jain, is said to have migrated to Humchcha in south India and to have founded a kingdom and the royal house of the Santars there.[11]

1. *Ibid.*, pp. 120-121, 302, 306, 309, 311
2. *Ibid.*, p. 302; Dutt and Bajpai, *op. cit.*, pp. 310-311
3. *Ibid.*, p. 405 footnote 1; Agrawala, *op. cit.*, pp. 30-31
4. Bajpai, *op. cit.*, p. 124
5. Watters, *op. cit.*, pp. 312-313
6. *Ibid.*, p. 302; Tripathi, *op. cit.*, p. 88
7. *Archaeological Survey of India*, Vol. XX, p. 59
8. Cunningham, A.: *The Ancient Geography of India*, p. 314; Conybeare, etc., *op. cit.*, p. 158
9. Tripathi, *op. cit.*, p. 188
10. *Archaeological Survey of India*, vol. XX, p. 59
11. *Ephigraphia Carnatica*, Vol. VII, Nagar No. 35; Vol. VIII, Tirthahalli No. 192 Saletore, B. A.: *Mediaeval Jainism*, (Bombay, 1938), pp. 89-90

Towards the close of the seventh or the beginning of the eighth century, King Yashavarman of Kannauj (*circa* 690–740 A. D.) rose to power and became the lord of the whole of northern India.[1] He seems to have conquered the kingdom of Mathura also but perhaps allowed its Shurasena kings, probably Devaraja and Vatsadaman, to continue as his feudatories. The last prince of this line was perhaps Vatsadaman's son Anyadama.[2] According to Kalhana's *Rajataringini*, the king of Kashmir temporarily conquered the kingdom of Yashovarman (including Mathura)[3] and the same work mentions that a little later (about the close of the 8th century) a temple was built (in Kashmir) by the son-in-law of the then ruler of Mathura.[4]

The biographical account (styled *Bappabhatti-Charita* and contained in the early mediaeval *Prabandhas*) of Bappabhatti, a Jain saint of those times, states that Yashovarman's court poet, Vakpati, became a convert to Jainism in the latter part of his life and practised penance in Mathura, that Yashovarman was succeeded by his son Ama (who held court at Gwalior) in whose heart Jainism occupied the supreme position and who regarded Bappabhatti as his spiritual guru, went to several holy places at his instance and held celebrations at the Jain stupa of Mathura where he got repaired old Jain monuments, provided the stupa with a stone dome and installed an image of Mahavira in Vikram Samvat 826 (769 A. D.).[5] Some scholars identify this Ama with the Gurjara Pratihara king, Vatsaraja, and say that it was he who built the Jain temples at Mathura,[6] while some others hold that he was identical with Vatsaraja's son and successor, Nagabhata II, who, having completed the round of pilgrimage at the instance of the same guru, died a devout Jain by immersion in the Ganga in V. S. 890 (833 A. D.).[7]

It thus appears that the Mathura region formed part of the dominions of Yashovarman probably as a tributary kingdom, as also of his immediate successors who were supplanted, at least in this region, by Vatsaraja some time in the last quarter of the eighth century.[8] An inscription of about this time (from the Katra mound) alludes to the performance there of some pious act by the Rashtrakutas of the Deccan[9] who are known to

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1. Majumdar and Pusalker, *op. cit.*, Vol. III, p. 131; Tripathi, *op. cit.*, pp. 194, 197, 199, 210-211—he, however, fixes the date in approximately 725—752 A.D.

2. *Archaeological Survey of India*, Vol. XX, p. 59

3. Bajpai, *op. cit.*, p. 125

4. Growse, *op. cit.*, p. 103

5. Tripathi, *op. cit.*, pp. 194, 210-211; Handiqui, *op. cit.*, p. 432

6. Majumdar and Pusalker, *op. cit.*, Vol. IV, p. 289

7. *Ibid.*, p. 27; Puri, B. N.: *The History of the Gurjara-Pratiharas*, (Lucknow, 1957) pp. 43–48, 145

8. Majumdar and Pusalker, *op. cit.*, Vol. IV, pp. 23—25

9. Bajpai, *op. cit.*, p. 129

have invaded northern India in that period. Nagabhata's grandson, Bhoja (*circa* 836–885 A. D.), was the greatest monarch of the Gurjara Pratihara dynasty and ruled over an extensive empire.[1] In a stone inscription (from Ahar) of 867 A. D. recording the sale deed with respect to a house, the seller, Madhava by name, is described as 'a perfumer of the Mathura caste of merchants,[2] which shows that as early as this' regular castes and subcastes which had taken their identity from this particular place (Mathura) had become established.

During the ninth century and the greater part of the tenth the city was no more the capital of a kingdom. The region might have been held by the Yadavas of Bayana who had established themselves there under Dharmapala about the beginning of the ninth century,[3] probably as feudatories of the Gurjara Pratiharas. These Yadavas might well have been connected with the older Shurasenas of Kama and might have succeeded them as rulers of this area.

About the middle of the tenth century the Gurjara Pratihara empire began to disintegrate, along with other feudatories the Yadavas also exploiting the situation by becoming independent.[4] About this time another ruling family (probably a branch of the Bayana house or that of the older Shurasenas) appears to have established itself at Mahaban (12.87 km. south-east of Mathura across the Yamuna) and to have ruled over Braj or at least over the whole of what is now the Mathura District.[5]

The great Jain stupa of the Kankali Tila was still in existence in this period[6] and several *tirthankara* images, one bearing the date V. S. 1038 (981 A. D.) and another V. S. 1071 (1014 A. D.), were installed there.[7] From the inscriptions on these images it appears that the separation of the Digambara and Shvetambara sects of Jainism became manifest in Mathura in this period when each founded its Mathura *sangha* (order).[8]

Towards the end of 1018 A. D. Mahmud of Ghazni again invaded India with a hundred thousand horse raised in his own dominions and twenty thousand foot soldiers of fortune from several central Asian countries[9] and fell upon Mahaban which was then being ruled by a chief named

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1. Tripathi, *op. cit.*, pp. 237, 246; Puri, *op. cit.*, pp. 50, 65
2. *Ibid*, pp. 53, 120, 132
3. *Archaeological Survey of India* Vol. XX, pp. 5-7
4. Majumdar and Pusalker, *op. cit.* Vol. IV, p. 38
5. *Ibid.*, Vol. V, p. 13; *Archaeological Survey of India*, Vol. XX, pp. 44-46
6. Handiqui, *op. cit.*, p. 433
7. *Jaina Antiquary*, Vol. XII, No. 1, pp. 40-41; Vol. XIII, No. 2, p. 10; etc.
8. *Braja Bharati*. Vol. XV, No. 2, pp. 15-16; Majumdar and Pusalker, *op. cit.*. Vol. V, p. 349
9. *Ibid.*, p. 13; Haig, Sir Wolsely (Ed.); *The Cambridge History of India*, Vol. III, (Delhi, 1958), pp. 18-19; Elliot, H. M. and Dowson, J.: *The History of India as told by its own Historians* Vol. II, (Allahabad, undated), pp. 41,42, 456

Kulachandra who, in the words of Mahmud's own chronicler Utbi, "was one of the leaders of the accursed satans, who assumed superiority over other rulers, and was inflated with pride, and who employed his whole life in infidelity, and was confident in the strength of his dominions. Whoever fought with him sustained defeat and flight, and he possessed much power, great wealth, many brave soldiers, large elephants, and strong forts, which were secure from attack and capture."[1] The account also goes on to say that as soon as Mahmud invested Mahaban, Kulachandra with his army and elephants retreated to a fort in a 'deep forest' (probably a literal translation of the name Mahaban) and kept everything ready for battle. Mahmud discovered the fort and a hand to hand fight with swords and spears ensured between the two armies. Having failed to defend their position, the Hindus jumped into the Yamuna and tried to cross over in search of safety. Finding no way of escape, Kulachandra killed his wife and himself, some 5,000 or 50,000 of his men losing their lives in action and Mahmud securing a large booty together with 185 (or 80) war elephants.[2]

Mahmud then directed his steps towards the city of Mathura which though well fortified was now left undefended. Utbi (in his *Tarikh-Yamini*) calls it Maharatu-i-Hind (which can be interpreted as meaning the Mahura or Mathura of India) which was reputed to be one of the most sacred places in the country and stood majestically on the other bank of the river. Although Utbi did not accompany Mahmud (whose secretary he was) he gives a graphic account of the loot, plunder and desecration of the great city, saying that the sultan "saw there a building of exquisite structure, which the inhabitants said had been built, not by men, but by Genii, and there he witnessed practices contrary to the nature of man, and which could not be believed but from evidence of actual sight. The wall of the city was constructed of hard stone, and two gates opened upon the river flowing under the city, which were erected upon strong and lofty foundations, to protect them against the floods of the river and rains. On both sides of the city there were a thousand houses, to which idol temples were attached, all strengthened from top to bottom by rivets of iron, and all made of masonry work; and opposite to them were other buildings, supported on broad wooden pillars, to give them strength. In the middle of the city there was a temple larger and firmer than the rest, which can neither be described nor painted. The sultan thus wrote respecting it:—'If any should wish to construct a building equal to this, he would not be able to do it without expending an hundred thousand thousand red dinars, and it would occupy two

1. *Ibid.*, p. 43

2. *Ibid.*; Haig, *op. cit.*, P. 19; Majumdar and Pusalker, *op cit.*, Vol 5, P. 14. Kulachandra has also been identified with Kokkalladeva, the Kalachuri, who is supposed to have taken up a position in Mahaban in order to intercept the invader. cf. Hodivala.; S H.: *Studies in Indo-Muslims History*, Vol. I, (Bombay, 1935), pp. 146-148

hundred years, even though the most experienced and able workmen were employed.' Among the idols there were five made of real gold, each five yards high, fixed in the air without support. In the eyes of one of these idols there were two rubies, of such value, that if any one were to sell such as are like them, he would obtain fifty thousand dinars. On another, there was a sapphire purer than water, and more sparkling than crystal; the weight was four hundred and fifty miskals. The two feet of another idol weighed four thousand four hundred miskals, and the entire quantity of gold yielded by the bodies of these idols, was ninety-eight thousand three hundred miskals. The idols of silver amounted to two hundred, but they could not be weighed without breaking them to pieces and putting them into scales. The sultan gave orders that all the temples should be burnt with naphtha and fire, and levelled with the ground."[1]

Later Muslim historians have also narrated this ruthless iconoclastic sack of the city.[2] It is said that it was pillaged continuously for twenty days, a large number of its buildings being reduced to ashes and the idols in its temples deliberately broken into pieces,[3] all this in spite of Mahmud's admiration of its marble palaces and temples, unspairingly expressed in the dispatch in which he announced his success. The plunder taken was enormous.[4] The suggestion that the city of Mathura was at that time within the kingdom of the raja of Delhi[5] seems to ignore the existence of such a powerful prince as Kulachandra across the river at Mahaban. The independent existence of a king of the Mathura region in this period is also confirmed by the fact that a king of Mathura is said to have been one of the princely suitors for the hand of a princess which was ultimately won by Durlabharaja, the king of Gujarat (1010–1022 A. D.).[6]

The reputed Arab scholar, Alberuni, came to India in the wake of Mahmud's invasions where he stayed for several years. In his book on India (completed about 1030 A. D.)[7] he has referred to Mathura and his list (based on the Puranas) of the countries of the 'middle realm' includes Shurasena and another list (based on the Indian astronomer Varahamihira's book) mentions both Mathura and Shurasena among the countries in the centre of the realm.[8] He calls Mathura 'Mahura' (the Apabhramsha form of the original name probably in use then), gives its distance from Kannauj as being twenty-eight *farsakh* (about 160 km.) and states that the line which passes straight from Lanka to Meru, passes through the Jaun (Yamuna) on which the city of Mathura is

1. Elliot and Dowson, *op. cit.*, Vol., II, pp. 14-15, 44-45
2. *Ibid.*, pp. 459-461
3. Majumdar and Pusalker, *op. cit.*, Vol. V, p. 14
4. Thornton, Edward: *A Gazetteer of the Territories under the Government of the East India Company*, Vol III, (London, 1854), p. 583; Haig, *op. cit.*, p. 19
5. *Ibid.*, Thornton, *op. cit.*, Majumdar and Pusalker, *op. cit.*, p. 14
6. *Ibid.*, p. 74; Ray, H. C., *The Dynastic History of Northern India*, Vol. II, (Calcutta, 1936), pp. 945-948
7. Sachau, E. C.: *Alberuni's India*, preface p. XVII
8. *Ibid.*, Vol. I, pp. 299-300

situated.[1] Of the sixteen itineraries which this writer gives and which seem to have been communicated to him by the military and civil officers of Mahmud of Ghazni, the sixth starts from Mathura itself and goes on to Dhara, the capital of Malwa.[2] He also wrote that Mathura was a holy place, was crowded with Brahamanas and was venerated because Vasudeva (Krishna) was born there in a place in the neighbourhood. He relates the story of Krishna's birth (evidently basing it on the Puranas—*Vishnu* and *Bhagavata*) and the legends associated with his childhood including that of lifting the hill Govardhan.[3] The Harsha era appears to have been still in use in Mathura in the time of Alberuni.[4]

From the testimony of this writer it is evident that by that time the Vaishnava faith and particularly the Krishna cult had become predominent in this region and Buddhism had perhaps almost disappeared.[5] As regards Jainism, the inscriptions of 981, 1014, 1023, 1047 and 1077 A. D. discovered from the Kankali Tila site and recording the installation of *tirthankara* images in the Digambara and Shvetambara Jain temples there, are an evidence of the continuity of Jain religious life at Mathura and lead to the inference that their ancient temples at this place probably escaped destruction at the hands of Mahmud of Ghazni and that their destruction occurred in later times.[6]

After the downfall of the kingdom of Mathura and Mahaban the district was perhaps occupied by the Yadavas of Bayana, probably under Jaitrapala, the eleventh raja in the traditional list of the line, who is assigned to the first half of the eleventh century and the known date of whose successor, Vijayapala, is 1011 A. D.[7] The fourth (or fifth) in descent from Vijayapala was Ajayapala (*circa* 1135—1160 A. D.) whose inscription dated V. S. 1207 (1150 A. D.) has been discovered on a pillar in the great mosque called the Assi-khambha (also known as Nanda's palace) in the fort at Mahaban. The building appears originally to have been a temple and was perhaps one of those destroyed by Mahmud and later converted into a mosque.[8] Another inscription, that of Ajayapala's successor Haripala and dated 1170 A. D., has also been discovered in the same place.[9] These records also indicate that this dynasty continued to rule over the Mathura region till perhaps the Muslim conquest a few decades later.

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1. *Ibid.*, pp. 199, 308
2. *Ibid.*, Vol. II, pp. 316—317
3. *Ibid.*, Vol pp. 199, 401, 403 ; Vol. II, pp. 147, 175
4. *Ibid.*, Vol, p. 5
5. Waitway, R. S. : *Report on the Settlement of the Mathura District*, (Allahabad, 1879), p. 9; Growse, *op .cit.*, p. 32; Conybeare, etc., *op. cit.*, p. 158
6. Smith, *op.cit.*, pp. 4, 6.48, 53; Handiqui, *op. cit*, p. 433; Fuhrer, *op. cit.*, p. 106; *Archaeological Survey of India*, Annual Report, 1906-7, p. 141
7. Majumdar and Pusalker, *op. cit.*, Vol. V, p. 55
8. Growse, *op. cit.*, pp. 253, 256; Fuhrer, *op. cit.*, pp. 103-104; *Archaeological Survey of India*, Vol. XX, pp. 5-7, 42-43, 46
9. Majumdar and Pusalker, *op. cit.*, p. 55

Though Mathura seems to have lost its political importance in the twelfth century it was still a holy city of no mean significance. Apart from the devout masses, the rulers of the many Rajput principalities which had sprung up in different parts of India were keenly interested in it. Several ruling families of the Deccan in the early mediaeval period claimed descent from the ancient Yadavan rulers of Mathura.[1] An inscription of 1106 A. D. from Gwalior mentions one Manoratha, a Kayasth of Mathura, as being the secretary of the raja of Gwalior.[2] Coins of the Gahadavalas of Kannauj, of the Tomars of Delhi and of the Chauhans of Ajmer and Delhi, belonging to this period, have been discovered in Mathura.[3] The Banaphar heroes, Alha and Udal, are also associated with this city.[4] One Ramsen, a Jadon Rajput from Mahaban, is said to have founded Bisawar (a village in tahsil Sadabad).[5] Besides the Yadavas (now also known as the Jadon Rajputs) several other Rajput clans now represented in the district might have settled there about that time.[6] The Ahirs of the district also claim descent from Krishna and call themselves Yaduvamshi ; they seem to have settled down here before this time. The Mathura District is the place of the presumed origin of all the Ahirs of Uttar Pradesh.[7] The Jats also appear to have been living in the district from remote times and one Puran, a leading Jat of the locality, is said to have been a contemporary of Prithviraja Chauhan (who flourished in the last quarter of the 12th century).[8] Some local traditions of the district name the Kalars as the original occupants of the land. They are associated with ancient forts and tanks and are said to have been dispossessed by certain Rajput clans and the Jats but it cannot be said with certainty how and when this transfer of possession took place.[9] The Mewatis of Gurgaon may also have held the north-western part of the district.[10]

About 1196 Shihab-ud-din Ghori and Qutb-ud-din Aibak conquered the territory of the Yadavas of Bayana which probably included the present district of Mathura but it seems to have been lost to them after some time and to have again come under the sway of some Hindu chiefs as

1. *Ibid.*, pp. 196 (footnote 1), 197 (footnote 4)

2. Ray. *op. cit.*, pp. 825-826

3 *Archaeological Survey of India*, Vol. XX, p. 36

4 *Ibid*, Vol. VII, p. 24

5 Conybeare, etc., *op. cit.*, p. 178

6. *Ibid.*, pp. 72-73; Whiteway, *op. cit.*, pp. 34-35; Growse, *op. cit.*, p. 19; Bingley, A. H.: *Rajputs*, (Calcutta, 1918), pp. 25, 74-75, 77; Crooke, W. : *The tribes and Castes of the North-western Provinces and Oudh*, (Calcutta, 1896), Vol. I, p. 98; Vol. II, p. 404; Vol III, pp. 10-11; Vol. IV, p. 218

7 *Ibid.*, Vol. I, pp. 50-51; Conybeare, etc., *op. cit.*, p. 75

8 *Ibid*, pp. 79-80; Whiteway, *op. cit.*, pp. 32-33; Growse, *op. cit*, p. 9; Crooke, *op. cit*, Vol. III, pp. 25-30; *Archaeological Survey of India*, Vol. VII, p. 16

9. Conybeare, etc., *op. cit.*, p. 153

10 *Ibid.*, p. 159; Whiteway *op. cit.*, p. 9

Iltutmish (1211—36) is said to have reconquered this region. Mahaban seems to have been used as a gathering place for his armies during his expeditions against Kalanjar in 1234.

After his accession in 1266, Balban busied himself in crushing the power of the Meos some of whom seem to have infiltrated into the north-western part of the district from Mewat.[1] From an inscription of Viravarman the Chandella ruler, which is dated 1280, it appears that the Mathura region was then being ruled by Gopal, a Hindu raja, who is said to have come into conflict with him.[2]

It was probably during the time of Ala-ud-din Khalji (1296—1316) that the region eventually came under the rule of the sultans of Delhi and that Saiyid Yahia of Mashad was appointed *faujdar* at Mahaban, who may have destroyed the old Hindu temple at the Assi-khamba site there near which his tomb was also built.[3]

About 1297-98, Ulugh Khan (Ala-ud-din Khalji's brother and general) built a mosque near Sami Ghat as mentioned in a Persian inscription of two lines discovered on the former.[4] A group of tombs near by, possibly also belonging to the end of the thirteenth century—of which one commemorates a Muslim saint, Makhdum Shah Wilayat (of Hirat)—are architecturally so essentially Hindu in design that only the word 'Allah' (which appears in the sculptured decorations) distinguish them from Hindu *chhatris*.[5]

In 1336 (during the reign of Muhammad bin Tughluq) the Mathura region suffered a terrible famine, the conditions of scarcity lasting for about seven years. In 1427 (during the reign of the Saiyid Sultan, Mubarak Shah) Malik Muqbil (a supporter of the rebel officer Muhammed Khan) attacked Mahaban.[6]

Sultan Sikandar Lodi (1489—1517) "was so zealous a Musalman that he utterly destroyed many places of worship of the infidels, and left not a single vestige remaining of them. He entirely ruined the shrines of Muttra, that mine of heathenism, and turned their principal temples into serais and colleges. Their stone images were given to the butchers to serve them as meat-weights, and all the Hindus in Muttra were strictly prohibited from shaving their heads and beards and performing their

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1. Zi auddin Barani: *Tarikh-i-Firozshahi* (Hindi translation of extracts by A. A. Rizvi in *Adi Turk Kaleen Bharat*, p. 163)

2. Cunningham, A: *Archaeological Survey of India*, Vol. XXI, p. 75; Bose, N. S.: *Historyof the Candellas of Jejakabhukti*, pp. 110-111

3. Cunlngham, A.: *Archaeological Survey of India*. Vol. XX, pp. 44, 46

4. Yizbani, G.: *Epigraphia Indo-Moslemica*, 1937-38, pp. 59, 61

5. Growse.F. S.: *Mathura A District Memoir*, p. 135

6. Yahiabin ahm ad bin Abdullah Sirhindi: *Tarikh-i-Mubarakshahi* (Hindi translation of extracts dy A. A Rizvi in *Uttar Taimur Kaleen Bharat*, Part I, p.31)

ablutions. He then put an end to all the idolators rites of the infidels there; and no Hindu, if he wished to have his head or beard shaved, could get a barber to do it."[1] At his death the region remained a wilderness. In fact during the rule of nearly all the sultans of Delhi, their natural dislike of coming into contact with such a centre of Hinduism as Mathura, divested the town of political importance, 'while the Hindu pilgrims, who still continued to frequent its impoverished shrines, were not invited to present, as the priests were not anxious to receive, any lavish donation which would only excite the jealousy of the rival faith.'[2]

The fifteenth and sixteenth centuries saw a revival of Hinduism in the district and many holy men and scholars flocked to the place. Chaitanya, the great Vaishnava saint of Bengal, is said to have visited Mathura and Vrindaban about the year 1515 and his disciples, Rup and Sanatan, settled down in the latter place. Vallabhacharya (1479–1531), the founder of the Vallabha sect, who preached the Bhakti doctrine and inculcated the worship of God in the form of Krishna, stayed at Gokul for some time where his son, Vitthal Nath, established the chief centre of his cult in 1565. Under its aegis and that of several others a number of devotees and poets (the best known being those of the Ashta-chhap group) flourished in these parts. Their devotional writings greatly enriched Braj Bhasha literature and gave an unprecendented impetus to the Krishnabhakti movement of which the district became the greatest citadel. It was about this time that the great *ban-jatra* (forest pilgrimage) came into existence.

When Babur defeated Ibrahim Lodi in 1526, a slave named Marghub was presumably governor of Mahaban.[3] Sher Shah Suri (1540–1545) developed the roads connecting Mathura with Agra and with Delhi and built serais at every stage so that poeple could now travel between these cities with more safety than before when they could not venture through the Mathura jungles which were the haunts of many robbers but had to go by way of the doab.[4] On March 18, 1555, the armies of the rival Suri claimants to the throne of Delhi met at Farah[5] (in tahsil Mathura), Ibrahim Shah being defeated by Ahmad Shah who declared himself ruler under the title of Sikandar.[6]

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1. Elliot and Dowson. *The History of India as told by its own Historians*, Vol. IV, P. 447; Abdullah: *Tarikh-i-Daudi* (Hindi translation of extracts by A. A. Rizvi in *Uttar Taimur Kaleen Bharat*, Part I, pp. 260-61); Nizamuddin, Khwaja: *Tabaqat-i-Akbari* (*Uttar Taimur Kaleen Bharat*), Part I, p. 227); Pandey, A. B.: *The First Afghan Empire in India*, p. 250; Ahmad Yadgar: *Tarikh-i-Shahi* (Edited by Hidayat Hosain), pp. 46-47
2. Growse, F. S.: *Mathura, : A District Memoir*, p. 32
3. Elliot and Dowson, *op. cit.*, Vol. IV, p. 263
4. *Ibid.*, Vol. VI, p. 188; Whiteway, R S.: *Report on the Settlement of the Muttra District, North-Western Provinces*, p. 9
5. Burn, R.: *The Cambridge History of India*, Vol. IV, p. 66
6. Tripathi, R. P.: *Rise and Fall of the Mughal Empire*, pp. 157, 159

The jungles of Mathura were the favourite hunting grounds of the Mughal emperors. Abul Fazl records that in 1563 Akbar 'went to the neighbourhood of Mathura with a select party. The hunting was successful. One day that tiger hunter hunted seven tigers. Five were levelled with the dust by arrow and bullet, and one that repository of courage caught alive and so was the subject of a thousand wonderings.'[1] During this expedition it was brought to his notice that the government had been accustomed to levy a tax on the pilgrims visiting Mathura and other sacred places of the Hindus according to their rank and status. In 1564 he 'in his wisdom and tolerance remitted all these taxes which amounted to crores. He looked upon such grasping of property as blamable and issued orders forbidding the levy thereof throughout his dominions.'[2] Thus during his reign the places of Hindu pilgrimage again began to flourish. Local tradition has it that Akbar himself visited Vrindaban in 1573 and was taken blindfolded into a grove which he is said to have acknowledged as holy ground. To commemorate this event, the Hindu rajas who were accompanying him obtained his permission to build temples in these parts and during his reign the temples of Vrindaban—Gopi Nath (probably the first to be built) and Gobind Deva (1590)—were erected. The architect of the second was—Gobind Das of Delhi who was commissioned for this by raja Man Singh of Amber.[3] A complaint was once made to Abd-un-Nabi, the *sadr-us-sudur* (supreme judge), by Abd-ur-Rahman, a judge of Mathura, that a wealthy Brahmana had used for the building of a temple some materials meant for a mosque and had abused the prophet of Islam and his followers. As the doctors of law could not agree on the punishment to be meted out, the matter was submitted to the emperor who refrained from interfering and was of the opinion that the judge was responsible for the administration of the law. The Brahmana was executed.[4] During the reign of Akbar a mint for copper coins was established in the district.

On the Yamuna's right bank stands the Sati Burj, a tower of red sandstone commemorating the act of sati by the widow of raja Bhara Mal of Jaipur and Akbar's mother-in-law, which was erected by her son, Raja Bhagwan Das, in 1570. It has four storeys and it is said that the upper portion was demolished by Aurangzeb.[5] Further upsteram are visible the remains of an old fort (called Kans-ka-Qila), said to have been built by raja Man Singh of Amber.[6]

1. Abul Fazl: *The Akbarnama* (English translation by H. Beveridge). Vol. II, p. 294
2. Abul Fazl: *The Akbarnama*, Vol. II, p. 295; Smith, V. A.: *Akbar the Great Mogul* p. 47; Tripathi, R. P.: *Rise and Fall of the Mughal Empire*, p. 229
3. Smith. V. A.: *Akbar the Great Mogul* P. 324
4. Badauni, A. Q.: *Muntakhab-ut-Tawarikh* (English translation by W. Haig) Vol. III, pp. 128-129
5. Fuhrer, A.: *The Monumental Antiquities And Inscriptions in the North-Western Provinces and Oudh*, p. 107
6. *Ibid*, p 107

According to the *Ain-i-Akbari*,[1] the area covered by the present district of Mathura fell within the sirkars of Agra, Kol and Sahar of the subah of Agra. The portions of the district which fell within the sirkar of Agra comprised the *mahals* of Mathura, 01, Mangota, Mahaban and Maholi. The *mahal* of Mathura which my be identified with the bulk of the present pargana of Mathura had a brick fort, a cultivated area of 37.317 bighas, a revenue of 11,55,807 dams and contributed no troops. The *mahal* of 01 (in which lay the site of the present town of Farah in tahsil Mathura) had a cultivated area of 1,53.377 bighas and paid a revenue of 55,09,177 dams. It was held by Rajputs and Brahmanas who supplied a contingent of 1,000 cavalry and 1,000 infantry. The *mahal* of Mangotla or Magora had a cultivated area of 71,971 bighas, paid a revenue of 11,18,075 dams and contributed a contingent of 20 horse and 400 foot. It was held by the Rajputs. The *mahal* of Mahaban (which included a portion of the present tahsil of Sadabad and a major part of tahsil Mat)[2] was held by the Brahmanas and Saiyids and had a brick fort and a cultivated area of 2,90.703 bighas, paid a revenue of 67,81,780 dams and contributed 200 horse and 2.000 foot. The *mahal* of Maholi had a cultivated area of 66,090 bighas, paid a revenue of 15,01,246 dams and contributed a contingent of 30 horse and 500 foot. It was held by the Rajputs. The northern portion of the cisyamuna tract of the district belonged to the sirkar of Sahar and comprised the *mahals* of Sahar, Hodal and probably Kamah. The first a brick fort, the largest of the three, had a cultivated area of 3,85,895 bighas, paid a revenue of 21,89,816 dams, contributed 200 horse and 7,000 foot and was held by Bachhals, Gujars, Jats and Kachhwahas. The old pargana of Kosi (now the northern part of tahsil Cahata) belonged to the *mahal* of Hodal which had a cultivated area of 78,500 bighas, paid a revenue of 4,62,710 dams, contributed 10 horse and 200 foot and was held by the Jats. Some western villages probably fell within the *mahal* of Kamah which had a cultivated area of 90,500 bighas, paid a revenue of 5.05.721 dams, contributed 10 horse and 300 foot and was held by the Meos, Jats and Ahirs. A part of the present tahsil of Mat belonged to the *mahal* of Mahaban and the rest to that of Nuh or Nohjhil (which lay in the sirkar of Kol).[3] It had a brick fort, a cultivated area of 1,39.299 bighas, paid a revenue of 13,11,955 dams, contributed an army of 100 cavalry and 3,000 infantry and was held by the Rajputs, Jats and Afghans.

Even before Jahangir had become emperor, his son Khusrau, had been plotting to take possession of the throne. On Jahangir's accession in 1605, he thought it prudent to crush his son's power. In his autobiography he writes, "On this account, having made a special point of

1. Abul Fazl: *Ain-i-Akbari* (English translation by H. S. Jarrett and J. N. Sarkar, Vol II, pp. 194, 197, 207

2. Conybeare and others: *Statistical, Descriptive, and Historical Account of the North-Western Provinces of India*, Vol. VIII, Part I—Muttra, p. 4

3. Abul Fazl, *op. cit.*, Vol. II, p. 197

capturing him, I went on after a short rest two or three kos beyond pargana Mathura. . . .and I alighted at one of the villages of that pargana where there is a tank." When Khusrau arrived at Mathura he met Husain Beg Badakshi,[1] a general. In 1607 the pargana of Mahaban was given in jagir to Mahabat Khan.[2] Jahangir came to the district about 1619 and encamped outside Mathura and visited the temples at Vrindaban.[3] Four years later his weighing ceremony was held about which he writes, "The entertainment for my lunar weighment took place in the town of Mathura" and also "I went on the boat seeing what was to be seen and hunting. On the way the huntsmen reported that a tigress with three cubs had appeared. Disembarking from the boat I engaged in the pleasure of sport. As the cubs were small I ordered them to be taken by hand, and killed the mother by my gun. . . . .At this time it was reported to me that villagers and cultivators on the other side of the river Jamuna had not given up steeling and highway robbery and passing their time in the shelter of thick jungles and difficult strong places in stubbornness and fearlessness, would not pay their rents to the jagirdars. I gave an order to Khan Jahan to take a force of mansabdars with him and give them exemplary punishment, and having slaughtered, imprisoned and plundered them, raze to the ground their strongholds and forts." Their women and children were taken prisoners and much booty fell into the hands of the soldiers.[4] On another occasion Nur Jahan, the empress, killed a tiger with one shot from the back of an elephant.[5] Khurram (another son, who later became the emperor Shah Jahan) also rebelled against his father in 1623 and passed through the district, encamping near the village of Shahpur in the extreme north (in tahsil Chhata). Hearing that Jahangir had reached Delhi, he ran away to Ajmer, leaving two of his generals, Sunder Rai and Darab, in the district to strengthen his flank. Jahangir now despatched Asaf Khan with an army to give battle to the rebels who were defeated.[6] It was during Jahangir's reign that Bir Singh Deo, raja of Orchha, built at Mathura the well-known temple at the Katra Keshava Deva site (said to be the birthplace of Krishna) at a cost of 33 lakhs of rupees.[7] The temple of Jugal Kishore at Vrindaban was also built in Jahangir's reign in 1627.

The first governor of Mathura in the reign of Shah Jahan was Mirza-Isa Tarkhan who gave a suburb of Mathura (which was on the opposite side of the river) the name Isapur[8] after his own name. In 1635-36

1. *The Tuzuk-I-Jahangiri or Memoirs of Jahangir* (English translation by Rogers and Beveridge), Vol. I, p. 54
2. *Ibid.*, Vol. I, p. 116
3. *Ibid.*, Vol. II, p. 103
4. *Ibid.*, Vol. II, pp. 285-286
5. Whiteway, R. S.: *Report on the Settlement of the Muttra District, North-Western Provinces*, 1879, p. 10
6. Elliot and Dowson, *op. cit.*, Vol. VI, p. 386
7. *Ibid.*, Vol. VII, p. 184
8. Khan, Samsam-ud-daulah Shah Nawaz; *The Maathir-ul-Umara* (English translation by H. Beveridge), Vol. I, p. 689

Murshid Quli Khan, who was appointed *faujdar* of Mathura and Mahaban, was made a commander of 1,000 horse with orders to root out idolatory and rebellion.[1] At this time a campaign was organised on an elaborate scale against the malefactors and rebels on both sides of the Yamuna, who were probably Jats and used to commit robberies on the Agra-Delhi route which ran through the district. Many of them were slaughtered and their women and children and cattle "beyond computation" were seized.[2] A year after his appointment he was killed during an attack on one of their strongholds. Ten years later the Jat rebels near Mathura had still not been brought under control.[3] The next governor of Mathura, Allah Vardi Khan[4] (who held office between 1639 and 1642) was succeeded by Azam Khan Mir Muhammad Baqir[5] (also known as Iradat Khan). In 1645 he was removed from office for being very harsh in the realisation of the revenue He founded two villages, Azampur and Baqarpur (both in tahsil Mathura) and is remembered by the Azimabad serai which he built in the former. The next governor was Makramat Khan who in addition to the governorship of Delhi[6] was given the office of *faujdar* and fiefholder of Mathura. His successor was Jafar (Allah Vardi Khan's son) who took office in 1658 (when the reign of Shah Jahan came to an end and Aurangzeb ascended the throne). During Shah Jahan's time his minister, Sad-Ullah Khan, founded the town of Sadabad and subordinated to it all the surrounding country.[7] It appears that there were still thick jungles in what was then the pargana of Mahaban as the emperor himself went there on a hunting expedition and shot four tigers.

Mathura is connected with some important events in Aurangzeb's life. His eldest son was born there in 1639 He and his brother, Murad Baksh, encamped together at Mathura[8] in 1658 on their way to Delhi after defeating their brother Dara Shikoh[9] (who had made a bid for the throne). Aurangzeb suspected Murad Baksh of trying to become emperor and though he pretended to be on affectionate terms with him, addressing him as the successor of Shah Jahan and protesting that for himself he only desired some sequestered place where he might pass his life in meditation, at the banquet specially arranged to celebrate the victory. Murad Baksh was plied with wine, so that he soon became intoxicated and was only restored to consciousness by a contemptuous kick from Aurangzeb, the

1. *Ibid*, Vol II, p. 310
2. Lahori, Abdul Hamid; *Badshahnama*, Vol. I, pp. 71-72, 76; Habib, Irfan: *The Agrarian System of Mughal India*, p. 339
3. Lahori, Abdul Hamid, *op cit.*, Vol. II, p. 425; Habib, Irfan, *op. cit.*, p. 339
4. *The Maathir-ul-Umara*, Vol. I, p. 670
5. *Ibid.*, Vol. I, p. 318
6. *Ibid*, Vol., II p. 265
7. Conybeare and others: *Statistical, Descriptive, and Historical Account of the North-Western Provinces of India*, Vol. VIII, Part I, Muttra, p. 4
8. Elliot and Dowson: *The History of India as told by its own Historians* (Susil Gupta Series), p 19
9. Growse, F. S., *op. cit.*, p. 34

brother who had just declared himself his faithful vassal.[1] That same night, heavily fettered, he was sent to Delhi and imprisoned. In the third year of his reign (1660) Aurangzeb appointed Qasim Khan governor of Mathura[2] but he was murdered before he could take charge of his office. Abd-un-Nabi was then appointed to this post and a year later (1661) he built the red sandstone Jama Masjid (which has four tall minarets) on an elevated piece of ground purchased from some butchers (who had probably been in possession of it from the time of Sikandar Lodi) and around which new habitations grew up. The Persian inscription on its entrance indicates that it was constructed on the ruins of a Hindu temple.[3] Bernier, the French traveller who visited Mathura (some time during his travels in the Mughal empire from 1656 to 1668) mentions that between Delhi and Agra "nothing is worthy observation but *Maturas,* where an ancient and magnificent temple of idols is to be seen".[4] This temple was the one built by Bir Singh during Jahangir's reign. Tavernier, another French traveller who visited Mathura in 1665 on his way to Delhi (from Agra), also saw this temple (of red sandstone) about which he has written, "It is one of the most sumptuous buildings in all India" and that it was very elevated and was "on a great platform of octagonal shape faced with cut stone, around which there are two courses of animals .... carved in relief."[5] This temple was specially objectionable to Aurangzeb as its railings had been presented by Dara, his rival.[6]

Having escaped from Aurangzeb's captivity at Agra, Shivaji and his son came to Mathura in 1666. "There he shaved his beard, changed his clothes and smeared his own and his son's face with ashes, and taking with him some jewels and gold, he crossed the Jumna at an unfrequented ferry in the disguise of a Hindu mendicant".[7] In the same year the governor (Abdun-Nabi), constructed the steps of a ghat (on the Yamuna) in order to beautify the city and for the use of the people.[8]

The Jat rebellion dates from the time when Gokula, a Jat zamindar of Talpat (a place near Mathura), assembled a large army of Jats and other villagers and raised a rebellion. In 1668 he raided the pargana of Sadabad[9] and his men mustered at the village of Sihora (Sorah) in pargana Mahaban on the opposite side of the Yamuna. Abd-un-Nabi gave battle

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1. Bernier, F.: *Travels In The Mogul Empire* (Translated and revised by Constable and Smith), pp. 66—69
2. *The Maathir-ul-Umara*, Vol. II p. 503
3. Growse, F. S., *op. cit.*, p. 140; Cunningham, A.: *Archaeological Survey of India*, Vol. III, p. 14; Fuhrer, A.: *The Monumental Antiquities and Inscriptions in the North-Western Provinces and Oudh*, p. 107
4. Bernier, F., *op. cit.*, p. 284
5. Ball, V.: *Travels in India by Jean-Baptiste Tavernier*, Vol. II, pp. 187-188
6. Chatterjee, N. L.: *Glories of Uttar Pradesh*, p. 38
7. Elliot and Dowson :*The History of India as told by its own Historians* (Susil Gupta Series), pp. 71-72, 76
8. Bhandari, S. R.: *Khulasat-ut-Tawarikh*, p. 40
9. *The Maathir-ul-Umara*, Vol. II, p. 618; Habib, Irfan: *The Agrarian System of Mughal India*, pp. 340-342

to them[1] but was killed by a bullet. His successor in office was Saf Shikar Khan[2] who was removed in 1670 for not being able to suppress the Jat revolt which had begun to assume formidable dimensions.[3] Ḥasan Ali Khan (another son of Allah Vardi Khan) was now appointed *faujdar* of Mathura. In February of that year the emperor himself advanced into the district (from Agra) with a strong detachment. Gokula, who was considered to be the man responsible for Abd-un-Nabi's death, fell into the hands of the new governor's deputy, Shaikh Razi-ud-din, and was executed (in Agra).[4] In the same year, under the orders of Aurangzeb, Bir Singh Bundela's temple at Katra Keshava Deva was demolished and a lofty mosque was built on its site at a great cost.[5] This mosque is now known as Idgah and its plan is similar to that of the Jama Masjid (also in Mathura) built by Abd-un-Nabi. In April, 1688, Raja Bishan Singh of Amber was appointed *faujdar* of Mathura for assisting Bedar Bakht (the emperor's grandson) who was deputed to crush the Jat rebellion but was removed from office in 1696 as he failed in his attempt.[6] The name Mathura was changed to Islamabad by Aurangzeb and that of Vrindaban to Muminabad but with his death the old names again became current.[7]

Shortly after Aurangzeb's death, Mathura and its neighbourhood came under the sway of Churaman, the Jat ruler of Bharatpur, the area occupied by the present district then being part of the subah of Agra and a considerable number of Jats inhabiting the district. The sons of the dead emperor now started fighting amongst themselves for the throne and, having reached Mathura, Bahadur Shah sent a letter to Azam Shah (his brother) through a dervish, Mir-Abd-ul-Karim (the "patch wearer"), offering terms of peace.[8] When Bahadur Shah became emperor in 1707, he bestowed the rank of imperial commander on Churaman who had become his ally.[9] In 1712-13 during the reign of Jahandar Shah (his son), some Dutch traders stopped at a serai at Tojalla about 3.2 km. distant from Mathura (but not in existence now) on their way to Agra.[10] During the war between him and Farrukh Siyar (his nephew) in 1713, Churaman contributed to the former's defeat by plundering the imperial baggage.[11] When the prisoners of war were released one of them, Amin-ud-din Khan, found his way to Mathura where he was presented to

1. Growse, F. S., *op. cit.*, p. 141
2. *The Maathir-ul-Umara*, Vol. II, p. 673
3. Sarkar, J.: *A Short History of Aurangzeb*, p. 152; Burn, R.: *The Cambridge History of India*, Vol. IV, p. 243
4. Growse, F. S., *op. cit.*, p. 35; Majumdar and others: *An Advanced History of India*, p. 497
5. Saqi Mustaad Khan: *Maasir-i-Alamgiri* (English translation by J. Sarkar), p. 60
6. Sharma, Daudayal: *Punya Bhumi Mathura*, pp. 30-31
7. Growse, F. S., *op. cit.*, p. 36; Elliot and Dowson, *op. cit.*, Vol. VII, p. 185
8. Irvine, W.: *Later Mughals*, Vol. I, pp. 20-22; Elliot, H. M. and Dowson, J.: *The History of India as told by its own Historians*, Vol. VII, (Allahabad, 1964), p. 542
9. Qanungo, K. R.: *History of the Jats*, Vol. I, (Calcutta, 1925), p. 48
10. Irvine, W., *op. cit.*, pp. 155-156
11. *The Cambridge History of India*, Vol. IV, (Delhi, 1957), pp. 328-329

Farrukh Siyar on January 29, 1713.[1] In 1720, Churaman supported the cause of Abdullah Khan of Barah (one of the two Saiyid brothers known as the 'king makers') against the emperor, Muhammad Shah, who on October 30 was encamped between Nandgaon and Barsana, about 32 km. west of the Yamuna. The emperor's heavy baggage was sent to Shergarh (a village owned by Biloch zamindars, about 10 km. distant from Nandgaon) and some of the greater nobles and richer traders sent their families away to Mathura as a measure of safety.[2] In the battle of Shahpur (57.6 km. north-west of Mathura) which followed. Churaman however, devoted his efforts to plundering the royal baggage and pack-animals which had been left on a sand-bank of the Yamuna for safety.[3] Saadat Khan (nawab of Avadh and also governor of Agra), who was appointed to take up command against the Jats, succeeded in driving them into their small mud fort situated in the vicinity of Mathura on the highway to Delhi.[4] Nilkanth Nagar, his deputy, was also sent by him to attack them. At first he succeeded in wresting several villages in the neighbourhood from Churaman's sons but the eldest, Mukham Singh, appeared suddenly with 5,000 to 6,000 horse and vigorously attacking his troops (which were almost double in strength), defeated them and put them to flight, Nilkanth Nagar himself being shot.[5]

Raja Jai Singh of Jaipur successfully created a rift in the Jat ranks by securing the co-operation of Badan Singh (a prominent Jat chief) against Churaman who soon after (due to a misunderstanding between him and his son) committed suicide. Jai Singh recognised Badan Singh as the new leader of Jats,[6] bestowing on him the title of Brajraj (lord of Braj) and the customary insignia of feudatory princes — the *tilak* (red mark made on the forehead to denote sovereignty and authority) and the kettledrum. But throughout his lifetime Badan Singh abstained from assuming the title of raja, publicly styling himself a mere vassal of the Jaipur ruler.[7] In fact he remained a quiescent figure, the policy of state in war and peace being shaped by his adopted son, Surajmal (who is said to have been the ablest statesman and warrior that the Jats ever produced[8] and has been described as the "Plato of the Jat tribe" and "the Jat Ullyses") who extended during his father's lifetime the authority of the

1. Irvine, W., *op. cit.*, p. 247

2. Irvine, W.: *Later Mughals*, Vol. II (Calcutta, 1922), pp. 81-82

3. Whiteway, R. S.: *Report on the Settlement of the Muttra District, North-Western Provinces* (Allahabad, 1879), p. 10; Elliot. H. M. and Dowson, J., *op. cit.*, p. 514

4. Srivastava, A. L.: *The First Two Nawabs of Awadh* (Agra, 1954), p. 24

5. *Ibid.*, p. 26

6. Qanungo K. R.; *op. cit.*, p. 59

7. Sarkar, J. N.: *Fall of the Mughal Empire*, Vol. II, (Calcutta, 1934), p. 428

8. *Ibid.*, p. 433

Bharatpur raj to the district of Mathura and its neighbourhood.[1] The fame of Surajmal's capacity for leadership and that of the tough fighting quality of his troops spread rapidly.[2]

At Vrindaban Badan Singh dedicated a temple, known by the poetic name of Dhir Samir[3] (cool breeze) and he built a handsome mansion for himself at Sahar (about 25.6 km. north-west of Mathura on the road to Delhi), which, in the later years of his life, became his favourite residence. The place lost its importance after the freedom struggle in 1857, when all the records were transferred to Chhata.[4]

In 1736, the Marathas under Baji Rao Peshwa demanded from Muhammad Shah (the emperor) the cession of Mathura (and of some other holy places of the Hindus), but their demand was not conceded[5] and he decided to fight them directing Saadat Khan (the nawab of Avadh) to join the imperial army in resisting them. Samsam-ud-daula (the imperial paymaster) preceded Qamar-ud-din Khan (the vizir) reaching Mathura early in April in 1737. On April 5, the latter was at Hasanpur (57.6 km. from Mathura) and was intending to march to Shergarh the next day and the day after to Vrindaban. After defeating the Marathas, Saadat Khan and his nephew, Safdar Jang, joined Samsam-ud-daula and Muhammad Khan Bangash (of Farrukhabad) at Mathura. They had hardly been there a few weeks when one day while feasting they learnt that Baji Rao Peshwa had marched to Delhi. At this Saadat Khan and his brother nobles left Mathura for Delhi.[6]

During Nadir Shah's invasion (which took place in 1739) many people from Delhi took refuge in Mathura and found the Jats friendly and helpful.[7] On May 9, 1739, a body of Jats from Mahaban rebelled and put Hakim Kazim (the faujdar of pargana Firozabad) to death and seized his property and treasure.[8] In May 1745, a Jat contingent accompanied Muhammad Shah on his expedition to Rohilkhand against Ali Muhammad, the Rohilla chief, which fought creditably. In 1750 Surajmal was enlisted by Safdar Jang (the nawab of Avadh and the imperial vizir) to assist him against the rebellious Bangash chiefs of Farrukhabad.[9]

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1. Majumdar, R. C., Ray Chaudhuri, H.C. and Datta, K. K.: *An Advanced History of India*, (London, 1956), pp. 542-543
2. Sarkar, J. N., *op. cit.*, p. 434
3. Qanungo, K. R., *op. cit.*, p. 64
4. Growse, F. S.: *Mathura. : A District Memoir* (Allahabad, 1880), p. 37
5. Conybeare, H. C., Atkinson, E. T. and Fisher, F. H.: *Statistical, Descriptive, and Historical Account of the North-Western Provinces of India*, Vol. VII (Allahabad, 1884), p. 617
6. Irvine, W., *op. cit.*, Vol. II, pp. 286-288; Srivastava, A. L., *op. cit.*, pp. 53-56
7. Sarkar, J. N., *op. cit.*, p. 88
8. Elliot, H. M. and Dowson, J.: *The History of India as told by its own Historians*, Vol. VIII, (Allahabad, 1964), pp. 66-72
9. Srivastava, A. L., *op. cit.*, pp. 151—154

Ahmad Shah Abdali, the Afghan leader's invasion of Punjab in the first half of 1752, caused panic in Delhi and the rich citizens sent their families for safety to Mathura. On April 3 Ahmad Shah, the emperor, entered into a defensive agreement with the Marathas whereby they undertook to protect the empire against the Afghans, the emperor in return agreeing to appoint the peshwa as the governor of the subah of Agra, to whom the *faujdar* of Mathura was subordinate.[1]

On October 20, 1752, Safdar Jang persuaded the emperor (Ahmad Shah) to make Badan Singh a raja with the title of 'Mahendra' and Surajmal a 'Kumar Bahadur' with the title of 'Rajendra' and (a few days later) to confer the office of *faujdar* of Mathura on the latter. Safdar Jang now raised the standard of revolt against the emperor. Surajmal supported the former and participated in the fighting that took place in and around Delhi but the rebellion failed and on October 25, 1753, Surajmal made peace with the emperor.[2] Safdar Jang came back to Mathura on November 13, halting there for a few days. He had with him the handsome eunuch[3] he had proclaimed emperor[4] some months previously and they lodged themselves in red tents surrounded by red screens. As the right to use red tents was a royal prerogative in Mughal times, this act caused the emperor to become apprehensive but on November 17, Safdar Jang crossed the Yamuna and went back to Avadh.[5]

In December, 1756, Ahmad Shah Abdali again invaded the empire arriving at Delhi where great consternation prevailed. "An exodus began; the families of Khushhal Chand, Lachmi Narayan, Nagar Mal and Diwali Singh migrated to seek refuge in Mathura."[6] But unlike the experience of those who had taken up their residence in Mathura during Nadir Shah's invasion, this time the Jats took money from the fugitives at every outpost as far as Mathura which was so crowded that only a few could obtain any room. Theft also became very prevalent.[7]

In January, 1757, the Rohillas joined hands (against the emperor) with Ahmad Shah Abdali who had invaded the empire again. Antaji Manakeshwar's Maratha squadron (which was unequipped with stores and artillery) was caught between them and was forced to fall back on Delhi. But on seeing the critical situation of Delhi itself, on January 20 he despatched to Mathura under an escort of 2,000 horse, his camp and baggage and the booty he had accumulated. He was defeated by them on February 1,[8] his small garrison was annihilated and he fled to Mathura

1. *Ibid.*, pp. 188-192
2. Sarkar, J. N., *op. cit.*, pp. 435-36
3. Srivastava, A. L., *op. cit.*, pp. 234-35
4. *The Cambridge History of India*, Vol. IV, p. 435
5. Srivastava, A. L., *op. cit.*, pp. 234-35
6. Sarkar, J N., *op. cit.*, p. 86
7. *Ibid.*, pp. 87-88
8. *Ibid.*, pp. 111-113

three days later where Trimbak Mukund (the Maratha subedar) was holding an entrenched village near the city. Surajmal visited him there but refused to unite with him in a war against the Afghans on the plea that "the Iran Padishah at the head of 50,000 troops" had captured "the Padishah of Hind" and no one could even fire a shot at him.[1] When Abdali called upon him to surrender his territories, pay a tribute, present himself at his court and serve under his banner, Surajmal temporised by sending an envoy to Abdali's camp to discuss terms, himself taking shelter in his fort at Kumbher (in the Bharatpur raj), his son, Jawahir Singh, staying behind for the defence of Mathura.

On the night of February 26, Ahmad Shah Abdali directed Jahan Khan (his vizir) and Najib Khan (his agent at Delhi) to move "into the boundaries of the accursed Jat, and in every town and district held by him slay and plunder."[2] The city of Mathura being a holy place of the Hindus was to be "put entirely to the edge of the sword" and as far as Agra not a single place was to be left standing. They first swooped down upon Mathura but it was not to fall without a struggle, as the Jat peasantry was determined that it would be only over their corpses that the ravagers would enter Mathura.[3] The Marathas, who had raised the banner of *hindavi swarajya* (Indian self-government) and whose peshwa was governor of the province of Agra in which the district of Mathura lay, had claimed authority over the holy places of Hindu pilgrimage but failed to defend the city.[4]

Outside the village of Chomuhan (12.8 km. north of Mathura) on February 28, Jawahir Singh barred the invader's path with desperate resistance though he had less than 10,000 men.[5]

From February 28 to March 6 was the period of the Holi festival but not one man participated in the rejoicings. "Every one was sunk in grief and misery.". In Mathura and Vrindaban the dye so profusely poured out was the life-hood of the Hindus.[6] Mathura now lay utterly prostrate before the invader and at dawn on March 1, the Afghan cavalry burst into the unwalled and unsuspecting city and for four hours there was an indiscriminate massacre of the unresisting and non-combatant population of which many were priests. "Idols were broken and kicked about" and houses were plundered and looted and wantonly set on fire.

1. *Ibid.*, p. 115
2. *Ibid.*, p. 117
3. *Ibid.*, pp. 117-118
4. Tarachand: *History of the Freedom Movement in India*, Vol. I, (Delhi, 1961), p. 58
5. Sarkar, J. N., *op. cit.*, p. 118
6. *Ibid.*, p. 106

Glutted with the blood of 3,000 men, Jahan Khan exacted a lakh of rupees from the survivors and marched away from the smoking ruins the same night. No sooner had he left than appeared Najib Khan, his army remaining there for three days, plundering much money and buried treasure and carrying away many beautiful women as captives.[1] For seven days following the general slaughter, the water of the Yamuna flowed blood-red in colour, as testified to by a Muslim jeweller of Mathura, who was robbed of all his wealth and was starving for several days.[2] Marching away from Mathura, Jahan Khan roamed the country around slaying and plundering as he went. Vrindaban (14.48 km. north of Mathura) next drew his attention, lured by the enormous wealth indicated by its temples. Here another general massacre was inflicted upon the inoffensive, innocent and pacific Vaishnava monks. On March 15, Ahmad Shah Abdali crossed over to the eastern bank of the Yamuna and encamped at Mahaban (12.87 km. south-east of Mathura), while 3.2 km. to his west lay Gokul, the seat of the pontiff of the rich Vallabha sect. But here his plundering troops were opposed by martial Naga monks, half of these 4,000 ash-smeared warriors being killed after having killed an equal force of the enemy.[3]

On March 14, the emperor, Alamgir II, had despatched an expeditionary force against Shuja-ud-daula (the nawab of Avadh), the leader being Prince Hidayat Baksh (governor of Bengal and Bihar) who had his staff with him. On March 16, another prince, Mirza Baba (subedar of Avadh and Allahabad), was sent to join him. Unequipped with adequate troops and war material the two princes reached Ahmad Shah Abdali's camp near Sarai Kola (9.6 km. from Mathura) where he bestowed on each a *khilat* (robe of honour), an elephant and ten thousand rupees and set them on their way to Avadh.

After the Marathas had been defeated at the battle of Panipat in 1761, many of them took shelter in the territory now covering the district and that adjacent to it. A peace conference was held at Mathura in which representatives of the Afghans, Rohillas, Jats, Marathas and Mughals participated but nothing transpired as Surajmal wanted to expand his dominions. In 1763 he was done to death by the Rohillas and a magnificent cenotaph was erected for him by his son Jawahir Singh on the margin of Kusum Sarovar, an artificial lake, about 3.2 km. north-east of Govardhan.

The Jats made considerable changes in the arrangements of some of the *mahals* instituted by Akbar: that of Sahar was reconstituted into 4 parganas—one continuing to be called Sahar, 2 being named Shergarh and Kosi respectively and the fourth Shahpur (which was reunited with

1. *Ibid.*, pp. 118-119
2. Tarachand, *op. cit.*, p. 58
3. Sarkar, J N., *op. cit.*, pp. 120-122

Kosi later on); the *mahal* of Mangotla was divided into the parganas of Sonkh and Sonsa; and a new pargana, that of Farah was created, those of Muruan, Sahpau and Mat also possibly coming into being at this time.

Jawahir Singh succeeded Surajmal but he was cut down early in August, 1768, by one of his own treacherous soldiers. He was succeeded by his younger brother, Ratan Singh, (a worthless man) who was murdered at Vrindaban by Sri Rupanand (a Gosain) and was succeeded by his brother, Nawal Singh. Another brother, Ranjit Singh, defeated Nawal Singh with Maratha aid in a closely fought action at Govardhan on April 5, 1770. But the Marathas occupied Mathura and in concert with Najib Khan, began a systematic conquest of the Jat territory, the fratricidal conflicts having already depleted its resources. Crossing the Yamuna near Mathura, they went away eastward.[1] On September 8, Nawal Singh entered into a treaty with them by which he agreed to pay 65 lakhs of rupees to them and his brother, Ranjit Singh, who gave up his claim to the Jat Kingship, received for his maintenance a jagir valued at 20 lakhs of rupees.[2]

In 1773, Najaf Khan (the vizir of the empire) undertook to conquer the Jat country.[3] Nawal Singh started with a formidable army, including several regiments of sepoys trained in European military tactics and commanded by Walter Reinhardt Sombre (popularly known as Sumroo) and other French adventurers but was defeated by the imperial forces and was forced to fly towards Kotban. Continuing his march, Najaf Khan plundered Chhata and advanced as far as Sahar where he encamped. Nawal Singh came back and encamping at Barsana placed himself in the line of the march of Najaf Khan's army and fighting and skirmishing between the contending parties went on for several days. "As the distance between Barsana and Sahar was more than 5 kos, Najaf Khan, according to a preconcerted plan, leaving baggage behind, pushed his camp to Shahpur village, midway between the two."[4] In a pitched battle at Barsana the Jats were broken and scattered. Nawal Singh, mounted on an elephant, fled towards Dig. After giving several days' rest to his army at Barsana Najaf Khan detached Rahim-dad to besiege the fort of Kotban which was held by Sitaram (Nawal Singh's father-in-law) who, according to local tradition, after defending the fort for eighteen days, escaped one night with his garrison.[5]

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1. Sardesai, G. S.: *New History of the Marathas*, Vol. II, (Bombay, 1948), p. 510
2. *Ibid.*, pp. 512-513
3. Qanungo, K. R., *op. cit.*, p. 250
4. *Indian Historical Records Commission Proceedings*, Vol. V, (Calcutta, 1923), pp. 100-101
5. *Ibid.*; pp. 101-103

When Mahadaji Sindhia (regent of the Mughal emperor) was away in Malwa, Ismail Beg, the nephew of Muhammad Beg Hamdani (the governor of Agra in 1783), established his authority over Mathura and Vrindaban and posted 700 of his soldiers there with two pieces of cannon. A contingent of 5,000 horse led by Devji Gauli, the Maratha chief, now advanced towards Mathura, drove out Ismail Beg's men from the posts and occupied Vrindaban. Ismail Beg's soldiers tried to escape by crossing the Yamuna but 400 of them were killed and many were drowned. The Rohillas were also driven out of Mahaban by the Marathas in June, 1788.

For some time past Ghulam Qadir (Najib-ud-daula's grandson) who had joined hands with Ismail Beg against Shah Alam (the emperor), had become very powerful. When he blinded Shah Alam with his own hands, he (the emperor) sent for Mahadaji Sindhia who was living in one of his favourite residences at Mathura at the time. Ghulam Qadir ran away to Meerut where he was captured by Bhikha, a Brahmana peasant, who took him to the Maratha camp at Mathura and handed him over to Mahadaji Sindhia[1] under whose orders he was mutilated and paraded round the city. On the third day after his eyes had been torn out and his hands and feet cut off, he was beheaded and his ears and eyeballs were sent to the emperor by Mahadaji Sindhia.[2]

Daulat Rao Sindhia[3] (who succeeded his uncle Mahadaji Sindhia on February 12, 1794) became apprehensive of the rapidly increasing power of the East India Company. The cession of territories to it by the nawab of Avadh also threatened his supremacy over Mathura. Perron, the French commander of his forces, also deceived him in his hour of need and resigned from his service on September 7, 1803, submitting to the British[4] in consequence of which the Marathas were defeated at Delhi by Lake on September 11, amongst the guns captured being some which had been cast at Mathura. Lake now proceeded to Mathura with an army of 10,500 men and was joined by Macan (one of his colonels) where Du Dernaigue, the French commandar, submitted to him on October 2.[5] On October 4, Ranjit Singh, the raja of Bharatpur, joined Lake with a force of 5,000 horse, receiving as a reward a grant of the parganas of Gokul and Sahar (and some other territories). On December 30, by the treaty of Surji Arjungaon, Daulat Rao Sindhia ceded Mathura to the East India Company.

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1. Growse, F. S., *op. cit.*, p. 42
2. Elliot, H. M. and Dowson, J., *op. cit.*, Vol. VIII, p. 254
3. Dharma Bhanu: *History and Administration of the North-Western Provinces*, (Agra, 1957), p. 20
4. *Ibid.*, p. 21
5. Conybeare, H. C., Atkinson, E. T., and Fisher, F. H.: *Statistical, Descriptive and Historical Account of the North-Western Provinces of India*, Vol. VII (Allahabad, 1884), p. 626; Roberts, P. E.: *India Under Wellesley* (Gorakhpur, 1961), p.227

On June 5, 1804, British forces again crossed the Yamuna, one section going to Mathura in order to strengthen the eastern flank, Lake having attacked the Marathas near Jaipur. On August 1, a secret agent of the raja of Bharatpur, carrying letters to the Holkar of Indore, was apprehended at Mathura by the British[1] : on September 15, Holkar, at the head of 60,000 horse, 15,000 infantry and 192 guns, advanced triumphantly on the town of Mathura[2] which he captured with all its stores and grain. In the first week of October, Lake reached Mathura almost unopposed where he halted to collect supplies and in the hope of forcing the hand of the Marathas. On October 4, a convoy of a hundred camels bringing grain from Agra to the British forces with its escort of convalescing sepoys was captured by Holkar's forces at the village of Aring (19.31 km. from Mathura). On October 7 and 10, Lake made two attempts to bring Holkar's horse to action but the Marathas quietly scattered when attacked. On hearing that Holkar had advanced on Delhi, Lake left Mathura for the capital.[3] Fraser, who had arrived at Govardhan on November 12 with a large body of Indian and British foot and artillery was seriously injured[4] the next day in the battle of Dig and was brought to Mathura where he died a few days later and was buried in the cantonment cemetry. The British troops (under Monson) now marched in pursuit of Holkar who had recrossed the Yamuna near Mahaban on November 23 to join the remainder of his army at Dig. Five days later Lake arrived at Mathura and also went on to Dig to join his troops, hurriedly furnishing himself with artillery obtained from Mathura.

Taking advantage of the unsettled state of affairs, Amir Khan, the Pindari leader, made an attempt to intercept a British convoy taking provisions away from Mathura but it was foiled.[5]

Lake was able to subdue the raja of Bharatpur who agreed to pay an indemnity of twenty lakhs of rupees[6] and to return to the British all the parganas ceded to him by them in 1803, including Sonkh, Sonsa and Sahar, except Govardhan which was in the possession of Lachhman Singh, his son.

In readiness for prompt concentration in case of necessity, some British forces (artillery, cavalry and infantry) were stationed at Mathura. War soon broke out and Lake, marching from Mathura towards Delhi on October 10, 1805 drove Holkar into Punjab where he was brought to terms.

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1. Mill, J.: *The History of British India*, Vol. VI (London), p. 598
2. Duff, Grant: *History of the Mahrattas*, Vol. III (Calcutta, 1912), p. 285
3. *Ibid.*, p. 287
4. Mill, J., *op. cit.*, pp. 592-594
5. Malleson, G. B.: *The Decisive Battles of India* (London, 1885), pp. 317-20
6. Smith, V. A.: *The Oxford History of India* (Oxford, 1923), pp. 602, 604

From 1805 to 1857 the city of Mathura saw a period of peace and in 1832 it became the civil headquarters of the district.[1]

In 1857 Maharani Baiza Bai (the widowed queen of Daulat Rao Sindhia) planned to perform a grand *yagya* (sacrificial performance) at Mathura in which eight lakhs of rupees were to be spent in charities and religious rites but it did not take place because of the outbreak of the struggle for freedom.[2]

The earliest indications of something unusual afoot in Mathura district appeared at the end of January, 1857, when chupatis were passed on from village to village in many districts of northern India.[3] Mark Thornhill (the collector of Mathura) later wrote, "The occurrence was so singular that it attracted the attention of the Government, who directed enquiries; but notwithstanding all the efforts that were made, it could not be ascertained either by whom the distribution had been contrived, where it commenced, or what it signified. After being a nine days' wonder the matter ceased to be talked about, and was presently for the time forgotten, except by those few who rememberd that a similar distribution of cakes had been made in Madras towards the end of the last century, and had been followed by the mutiny of Vellore."[4] When he received intelligence from the magistrate of Gurgaon on May 14, that the fighters for freedom were approaching the district (which was confirmed in the evening by various Europeans in the customs and railway establishments located in the north of the district), the English non-combatants and women in the district were evacuated to Agra. Two days later Nixon (who had arrived with some troops from Bharatpur) took command of the station but left when the rumour that the fighters were approaching proved to be false. The Mathura treasury contained Rs 6,25,000 and was guarded by a company of Indian infantrymen. Thornhill's recommendation that the treasure be sent to Agra (for which purpose he had started assembling carts) was not acted upon. On May 19, Nixon and Thornhill left for Delhi, leaving a detachment at Mathura for the protection of the city where a large police force had also been newly recruited. Two local bankers, Radha Kishan and Govind Dass, raised a body of men at their own expense to protect the citizens and also lent two brass guns to Nixon.

On May 25, the British army reached Kosi where a detachment of 300 Bharatpur infantry and two guns (under Raghunath Singh's command) were retained, the rest of the troops marching on to Hodal. Disturbances now became rife in the district and several murders and outrages were committed.[5]

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1. Growse, F. S., *op. cit.*, pp. 44
2. Misra, A.S.: *Nana Saheb and the Fight for Freedom* (Lucknow, 1961), pp. 197-198
3. Sen, S. N.: *Eighteen Fifty-Seven* (Delhi, 1957), p. 398
4. Mark Thornhill: *The Personal Adventures and Experiences of a Magistrate during the Rise, Progress and Suppression of the Indian Mutiny* (London, 1884), pp. 2-3
5. Rizvi, S.A.A. (Ed.): *Freedom Struggle in Uttar Pradesh*, Vol. V, (Lucknow, 1960), pp. 685-686

Orders had been received to despatch the treasure from Mathura to Agra from where an escort of a company of guards had been sent but on May 29, when the treasure had been loaded and the carts were ready to start and Burlton (who was commanding the detachment) had given the word to march, the Indian soldiers raised the cry that it would be taken to Delhi. At this Burlton exclaimed, "You traitors", but a fighter standing close by fired his musket at him and shot him in the head. A number of fighters then rushed into the office firing at the Europeans who ran towards the city where they procured horses and escaped. Thornhill, who was at Chhata, started with his party for Nixon's camp (at Hodal). At Kosi Ragunath Singh refused to comply with his order to meet him nor would he admit him into his camp or give up his guns. As there was a rumour that the fighters were approaching Kosi, Nixon made preparations to oppose them, at which the whole force turned its guns upon the British. On reaching his office at Mathura Thornhill found Burlton's body lying in a ditch in the compound and he buried it there. After setting fire to the office the fighters released the prisoners in the jail and joining hands with them marched on to Delhi. They set fire to two private houses and all the government buildings on the road such as the custom posts and police *chowkis*, the zamindars of the villages along the road assisting them.[1] The fighters carried off five lakhs and a quarter in pice and uncurrent rupees and the whole city with the help of the kotwal and the Bharatpur detachment robbed the treasury of several thousand rupees in cash and jewels deposited there for safe custody. The plundering was followed by fighting and the greatest confusion, 30 men or so being killed.[2] The tahsildars' kachahris of Sahar, Kosi and Nohijhil were also plundered by the fighters, the records destroyed and the *thana* of Raya (in tahsil Mat) burnt down. The state of the district was such as to defy all control: law and order came to a standstill, the enforcement of proceedings against the criminals became impracticable and government officials were rendered helpless.[3]

On June 11, the British brought in the Kotah contingent which led to the taking of more active measures by Thornhill.[4] The town of Raya in particular had been the scene of great disorders: one Devi Singh proclaimed himself the raja and besieged the *thana* for eight days, also looting the records. But on Thornhill's arrival he and Sriram (one of the freedom fighters) were hanged and the *thana* was re-established.[5] The contingent returned to Mathura on June 20 and two days later it marched to Sadabad where Thornhill spent several days confiscating the estates of those zamindars who were involved in the struggle. He returned to Mathura on July 2.

1. *Ibid.*, pp. 686-688
2. *Ibid.*, pp. 688-689
3. *Ibid*., pp. 690-692
4. Harvey, G. F.: *Narrative of Events attending the outbreak of Disturbances and the Restoration of Authority in the Agra Division in* 1857-58, p. 21
5. Rizvi, S. A. A., *op. cit.*, pp. 695-696

As the fighters from Neemuch were moving towards Delhi by way of Mathura[1], he left Mathura for Agra three days later, accompanied by Dilawar Khan, his jamadar, who was rewarded for his loyalty by being given a small piece of land on the Vrindaban road just outside Mathura. The fighters halted for two days in Mathura on their way to Delhi.

On hearing that Agra had been set on fire the people round about Sadabad, headed by Deo Karan, rose and plundered the *thana* and the tahsil of Sadabad.[2] The fighters again passed through Mathura on September 26, on their way back from Delhi and made a week's stay there. The inhabitants of the city as also those of Vrindaban, were oppressed by this visitation and were spared greater suffering only by the intercession of Hira Singh, one of the leaders of the fighters who now set up their administration, some of the chief officers in the collector's court issuing the orders of the new administrators. In the Jama Masjid, Mathura, Maulvi Karamat Ali was proclaimed the viceroy of the Delhi emperor.

After threatening Vrindaban with their cannon and levying a tax on the inhabitants, the fighters went away. Those who had fled the district now started returning to their homes.[3]

Thornhill, who was at Agra, came to Sadabad on October 5. Deo Karan was caught by him and hanged on November 1. He returned to Mathura with some troops and proceeding along the Delhi road to Kosi punished any freedom fighters that could be found *en route*. He then returned to Mathura.[4]

At Chhata some of the zamindars, who had successfully held out against the British, were defeated and their bastion was blown up,[5] the town was set on fire and partially destroyed and twenty-two of the leading men were shot. The Gujars took active part in the struggle and were defeated at Shergarh and many of their villages were confiscated which resulted in their emigrating in considerable numbers. Order was restored in Kosi by the deputy collector.[6]

On November 3, the kotwal of Mathura was ordered to demolish all the buildings belonging to Nana Dhondu Pant (the Maratha patriot) at Mathura, to cut down all the trees in his gardens and to announce that any one who had to throw filth and offal might use the garden for the purpose.[7]

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1. Harvey, G. F., *op. cit.*, p. 33
2. Chaudhuri, S. B.: *Civil Rebellion in the Indian Mutinies* 1857—59 (Calcutta, 1957), p. 82
3. Growse, F. S., *op. cit.*, pp. 46-47
4. Conybeare, H. C., Fisher, F. H. and Hewett, J. P.: *Statistical, Descriptive and Historical Account of the North-Western Provinces*, Vol. VIII, Part I, Muttra (Allahabad, 1884), p. 170
5. Chaudhuri, S. B., *op. cit.*, p. 82
6. Growse F. S., *op. cit.*, p. 47
7. Rizvi, S. A. A., *op. cit.*, p. 892

In July, 1858, the public treasury, which had been housed with Lakshmi Chand during the disturbances, was removed to the police lines in the civil station in Mathura city with the help of some of the Indian officers of the government and many of the people. For helping the British he received the confiscated estates of Umrao Bahadur, Mazhar Ali Khan and Rahim Ali Khan (yielding an annual revenue of Rs 16,125) rent free for life and at half the sanctioned revenue in respect of his successors. Various others rewards were bestowed by the British on those government officials who had supported them.

In the decades that followed canals were constructed for irrigation, communications were improved and the railways were developed.

In 1907 Mathura came into prominence as a centre of political activity after the anti-British speech of one Saiyid Haider Raza. The city was visited by Lajpat Rai (the nationalist leader) who delivered a speech at Bengali Ghat opposing the sending of Indians by the government to Fiji and other islands as indentured labourers. Radha Charan Goswami (an honorary magistrate) also held meetings against the *quli pratha* (coolie system).

In 1915, Mathura actively participated in a movement against the internment of Annie Besant (an English woman who had espoused the cause of home rule for India) and Gopinath Kunjru (a well-known nationalist leader) and Khwaja Abdul Majid (a barrister of Aligarh) held public meetings advocating the freeing of the country from the British yoke.

In 1916, Lokmanya Tilak (the great nationalist) was invited to Mathura and a conference was held under the chairmanship of Mirza Zakir Husain (a barrister of the place) at which Tilak and Khaparde (another nationalist) delivered speeches.

In 1917 the Home Rule League was established in the district.

1919 saw a number of activities connected with the national movement, the district branch of the Indian National Congress being established at Mathura some time in 1919-20. The district was visited by Arif Hasvi, Asaf Ali, Ajmal Khan, Shankar Lal and Deshbandhu Gupta (all nationalist leaders) who held public meetings. The collector of the district called a meeting at Jawahar Ganj, Mathura city, in order to crush the movement. The Congress workers invited Asaf Ali from Delhi to counter the government's policy and the superintendent of police refused to obey the collector's orders to fire on the people who were taking part in a demonstration. Section 144 of the Criminal Procedure Code was promulgated and public meetings were banned for two months. In the same year the Hindus and the Muslims united in taking out a procession (carrying black flags) against the Rowlatt Act which had been passed in 1919.

In that year, on his way to Amritsar by train, Gandhiji was arrested at the Palwal railway station (in Punjab) and was brought to Mathura by train. His arrest made the people very angry which led to serious trouble breaking out in the district and in many parts of the country. The first district political conference was held at Mathura in 1920 at which 120 persons were arrested. In 1920-21 Gandhiji launched the non-co-operation movement and 88 persons in the district were sent to jail. In 1922 another district political conference was called at Vrindaban under the chairmanship of Lajpat Rai.

In 1923 some volunteers of the district participated in the Nagpur Jhanda Satyagraha which was organised in protest against the promulgation of section 144 of the Criminal Procedure Code (against a procession carrying the national flag which was taken out at Nagpur on May 1 of that year). A black-flag demonstration was also organised and a procession was taken out in 1928 by the people of Mathura against the Simon Commission. A year later Gandhiji visited Mathura to popularise the use of khaddar. On January 26, 1930, Independence Day was observed and in March the salt satyagraha was started, the salt law was broken in the district and contraband salt was manufactured resulting in the arrest of 168 persons. At Mathura and Vrindaban many young people were attracted to the Yuvak Sangh and the Naujawan Bharat Sabha.

People spinning the *takli* (spindle) went out in processions propagating the use of khaddar. Foreign goods were boycotted and shops selling foreign cloth and liquor were picketed. Congress workers raised the tricolour on tahsil and kachahri buildings and entered the compound of the municipal office inspite of the armed police where they planted the national flag.

Vitthalbhai Patel (the president of the Legislative Assembly) visited Mathura in that year and was taken out in procession. As the concourse of people reached Tilak Dwar, it rained heavily and at Swami Ghat, the water having flooded his car, he was lifted out bodily and taken to (Dampier park) the venue of the meeting which was attended by about fifty thousand people.

In 1931 two police officials (a circle inspector and a sub-inspector) attacked Vijhari (a village under *thana* Raya) with the help of some policemen in order to suppress the national activities of the Congress workers. They pulled down the tricolour, beat men and women mercilessly and looted their houses. About twenty-five persons were tried under sections 107 and 117 of the Criminal Procedure Code. A similar occurrence took place at village Chomuhan (in tahsil Chhata). The people of the district participated in the Kisan movement which took the form of a no-rent campaign in the whole State.

In 1932, Peshawar Day was observed in the district as a protest against the repressive measures taken by the government, against the people of Peshawar during the civil disobedience movement[1] when 272 persons of the district were sent to jail. On January 3, it was learnt that the leaders of the Congress were to be arrested by the government. At this the local leaders of the Congress called to Mathura on January 4 all the Congress volunteers who were in camp at Govardhan. On January 5, a procession with nationalistic leanings was taken out at Mathura. The police made a lathi charge on the processionists, many being wounded and many sent to jail. The movement continued till 1933.

During the civil disobedience movement, which was launched by Gandhiji in 1930, about 600 persons were sent to jail. In 1934 the district was visited by certain national leaders prominent among whom were Govind Ballabh Pant (who was the chief minister of the State from 1947 to 1954), Vallabh Bhai Patel and Bhula Bhai Desai.

In the 1937 elections to the provincial legislature, 3 out of the 5 seats allotted to the district were won by the Congress, the remaining being captured by the Muslim League. In this connection Jawaharlal Nehru (who was prime minister of India from 1947–1964) also visited the district.

In 1939 a political conference was held at Mathura (at Krishna Nagar) under the chairmanship of Jawaharlal Nehru at which a khaddar and industrial exhibition was also organised.

When Gandhiji again launched individual satyagraha in 1940, nearly all the Congress workers of the district were sent to jail. The district was once again visited by prominent nationalists among whom were Govind Ballabh Pant and Purushottam Das Tandon.

The 'Quit India' movement of August 9, 1942, was strongly supported in the district and 245 persons were arrested and sentenced.

Many Indian officers and soldiers of the cantonment army training centre of Mathura, who had been sent to the Burma front, joined the Indian National Army which had been inaugurated by Subhash Chandra Bose.

In the general elections of 1946, for the provincial assembly, 3 out of 5 seats in the district were won by the Congress and the remaining 2 captured by the Muslim League.

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1. Majumdar, R.C.: *History of the Freedom Movement in India*, Vol. III, (Cakutta, 1963), pp. 409, 413

In 1947 India became independent. The partition of the country brought in its wake an atmosphere of communal discord. The district experienced some repercussions, a few minor explosions of country-made bombs occurring in Mathura city.

On hearing the news of the assassination of Gandhiji (on January 30, 1948), the whole district went into mourning, the markets were closed for three days and several processions were taken out and meetings held to mourn the tragic and irreparable loss of the great nationalist leader.

CHAPTER III

PEOPLE

Growth of Population

According to the first enumeration of the population of the district, which was done in 1848, the total population was 7,41,480.[1]

The census of 1853 was more methodical and accurate at which the total population was found to be 8,76,287.

At the census of 1865 the population of the district decreased to 8,25,622, the decline being the result of the epidemics of cholera and smallpox in 1856 and 1858, the upheavals due to the struggle for freedom in 1857 and the famine of 1861. At this enumeration details regarding castes, occupations, etc., were given for the first time.

The census of 1872 returned a total population of 8,87,355 with an average density of 551 to the square mile in an area of 1,325 square miles.

From 1881 onwards the enumeration began to be recorded decennially. The census of 1881 showed that the population had decreased to 6,71,690 with a density of 462 to the square mile in an area of 1,452.7 square miles, the famine of 1878 having caused excessive mortality and emigration.

In 1874, pargana Jalesar, with its population of 1,57,775, had been transferred to Agra district though 84 villages of pargana Farah (of that district) were taken over in 1879.

The next census took place in 1891 when the population was found to have increased to 7,13,421 and the density to 490 to the square mile.

The decennial growth of the population from 1901 to 1961 can be assessed from the following figures, the percentage increase/decrease over each preceding decade being given in parentheses.

Year	Area in square miles	Population			Variation		
		Total	Rural	Urban	Total	Rural	Urban
1901	1,457	7,67,459	6,24,804	1,42,655	..	..	..
1911	1,450	6,60,283	5,38,085	1,22,198	—1,07,176 (—14·0)	—86,719 (—13·9)	—20,457 (—.14·3)
1921	1,450	6,22,662	5,08,972	1,13,690	—37,621 (—5·7)	—29,113 (—5·4)	—8,508 (+7·5)
1931	1,450	6,71,579	5,40,632	1,30,947	+48,917 (+7·9)	+31,660 (+6·2)	+17,257 (+15·2)
1941	1,447	8,11,251	6,55,216	1,56,035	+1,39,672 (+20·8)	+1,14,582 (+21·2)	+25,088 (+19·2)
1951	1,467	9,12,264	7,27,592	1,84,672	+1,01,013 (+12·5)	+72,376 (+11·0)	+28,637 +(18·4)
1961	1,467	10,71,279	8,91,652	1,79,627	+1,59,015 (+17·5)	+1,64,060 (+22·6)	—5,045 (—2·7)

1. Population figures Pertain to actual area of district

Thus between 1901 and 1921 the population of the district recorded a decrease of 18.9 per cent when that of the State decreased by 4.0 per cent, the decline being the result of widespread plague and influenza. Between 1921 and 1951 the population of the district recorded an increase of 46.5 per cent as compared with an increase of 35.5 per cent in the State. From 1951 to 1960 there was an increase of 17.5 per cent, the State registering an increase of 16.66 per cent.

Population by Subdivisions and Tahsils

According to the census of 1961 the district has a population of 10,71,279 (with males outnumbering females by 94,509) and stands forty-first in the State in respect of population. The density of the district per square mile is 736, which is higher than the State average (648). The rural and urban densities are 618 and 14,382 respectively.

The area, inhabited villages and towns and the population of the tahsils according to sex at the census of 1961 is as given in the following statement :

Tahsil	Area in square miles	Inhabited villages/ towns	Persons		
			Total	Rural	Urban
1	2	3	4	5	6
Chhata	406.4	163/1	2,10,415	1,95,230	15,185
Mat	331.5	253	2,35,141	2,35,141	..
Mathura	409.0	226/4	3,72,545	2,14,675	1,57,870
Sadabad	308.5	219/1	2,53,178	2,46,606	6,572

Tahsil	Area in square miles	Inhabited villages/ towns	Males		
			Total	Rural	Urban
1	2	3	7	8	9
Chhata	406.4	163/1	1,14,246	1,06,077	8,169
Mat	331.5	253	1,27,502	1,27,502	..
Mathura	409.0	226/4	2,03,784	1,17,274	86,510
Sadabad	308.5	219/1	1,37,362	1,33,797	3,565

Tahsil			Area in square miles	Inhabited villages/ towns	Females		
					Total	Rural	Urban
1			2	3	10	11	12
Chhata	..	..	406.4	163/1	96,169	89,153	7,016
Mat	..	..	331.5	253/	1,07,639	1,07,639	..
Mathura	..	..	409.0	226/4	1,68,761	97,401	71,360
Sadabad	..	..	308.5	219/1	1,15,816	1,12,809	3,007

Immigration and Emigration

According to the (provisional) figures of the census of 1961, about 83.5 per cent of the population enumerated in the district was born in it, 10.18 per cent was born in other districts of the State, 5.42 per cent was born in other parts of India and 0.95 per cent came from other countries. Those coming from other districts of the State numbered 1,09,067 (the females being 87,785), and those hailing from other parts of India 58,057 (the females being 44,108), migration in the latter case (excluding that for religious purposes) being of a semi-permanent nature of those in service or business. As there are many places of pilgrimage in the district, it has a large number of temporary migrants. Of 58.057 immigrants from other States, 33,316 (of which 27,947 were remales) were from Rajasthan, 15,129 (the females being 11,130) from Punjab, 3,162 (the females being 1,774) from West Bengal and 6,250 from other parts of India.

Of 10,154 immigrants who came from places outside India, 6,706 (of whom the females were 3,200) were born in Pakistan, 1,264 (the females being 199) were born in Nepal and the remaining were born elsewhere.

Of 1,006 non-Indian nationals, 988 (the females being 142) were from Nepal, 16 (the females being 10) belonged to Pakistan and 2 (a male and a female) were from Britain. According to the vital statistics of the district it appears to have lost through emigration 13,200 persons between 1920 and 1930 and to have gained through immigration 23,300 from 1931 to 1940 and again 19,600 from 1941 to 1950.

Distribution between Urban and Rural Areas

According to the figures of the census of 1961, those living in the urban areas in the district number 1,79,627 (or 16.8 per cent of the total population of 10,71,279) and those living in the rural areas 8,91,652 (or 83.2 per cent).

There are 861 inhabited villages in the district—102 villages (each with a population less than 200) are occupied by 11,509 persons, 207 villages (each with a population between 200 and 499) by 71,128 persons,

257 villages (each with a population between 500 and 999) by 1,84,081 persons, 186 villages (each with a population between 1,000 and 1,999) by 2,47,169 persons, 96 villages (each with a population between 2,000 and 4,999) by 2,89,150 persons and 13 villages (each with a population between 5,000 and 9,999) by 78,612 persons.

There are 6 urban areas in the district, the population of the towns being given below:

Town	Persons	Males	Females
Kosi Kalan (Municipality)	15,185	8,469	7,016
Mathura (Municipality)	1,16,959	62,892	54,067
Vrindaban (Municipality)	25,138	13,375	11,763
Mathura (Cantonment)	8,299	6,146	2,153
Govardhan (Town area)	7,474	4,097	3,377
Sadabad (Town area)	6,572	3,565	3,007

Displaced Persons

According to the census of 1951 the number of displaced persons in the district was 12,299 (or 2.5 per cent of the total population of the displaced persons in the State), 11,851 persons (of whom 5,757 were females) coming from West Pakistan, 444 persons (of whom 209 were females) from East Pakistan and the remaining 4 from other places. Of these 73.5 per cent came into the district in 1947. The majority of such persons is engaged in trades and retail business and usually deals in cloth, general merchandise, grocery, stationery, etc., a few having taken to carpentry and tailoring.

The facilities and amenities extended to displaced persons coming from Pakistan have included educational assistance, technical and vocational training, monetary loans, allotment of land, etc., a measure which has helped to settle them in industry and business and to become absorbed in different fields of employment. A sum of Rs 2,69,100 was given to 157 displaced persons from 1948-49 to 1951-52 as loan; 125 were advanced Rs 2,44,200 as urban loans; 29 received Rs 14,900 for agricultural purposes; and 3 received Rs 10,000 for industrial purposes. A sum of Rs 6,10,000 was advanced to the Sri Krishna Co-operative Housing Society, Mathura, for construction of houses and it constructed 171 quarters of different types. Also constructed there from 1949 to 1953 were 19 shops-cum-flats and 94 shops and also 16 tenements at the refugee colony in Vrindaban. In Mathura tahsil Rs 25,000 were given to the Sri Krishna Chandra Girls' Junior High School, Vrindaban, from 1953 to 1959 and Rs 3,960 were given from 1957 to 1963 in scholarship to orphaned school-going children from West Pakistan. From 1948 to 1954-55 Sri Kalyan

Singh Mahila Udyog Bhawan (an institution run by the State Government) functioned in Mathura city to accommodate 300 women and children for training them in making *niwar* (broad tape used as webbing for beds, etc.).

Language

Prior to the operations of the census of 1951, Hindustani was recorded as the language of those who declared their mother-tongue to be Hindi or Urdu but at the census of 1961 the actual mother-tongue of such people was recorded, whether Hindustani, Hindi or Urdu and 20 languages were returned as mother-tongues in the district, Hindi being returned by the largest number. A list of the languages and dialects spoken in the district and the number of persons speaking each according to the census of 1961 is given below:

Language	Male	Female
Assamese	8	3
Bengali	1,872	2,119
Burmese	8	6
Coorgi/Kodagu	1	..
English	9	15
Garhwali	79	—
Gujarati	119	152
Hindi	5,57,777	4,70,343
Kashmiri	14	6
Kumauni	26	—
Kannad	13	—
Marathi	182	109
Manipuri/Meithi	30	63
Malayalam	124	30
Nepali	1,031	301
Oriya	112	43
Punjabi	1,599	1,284
Rajasthani	7	..
Sindhi	486	445
Tamil	127	11
Telugu	123	113
Urdu	19,147	13,342

Thus Hindi is the mother-tongue of 95.97 per cent of the people of the district. Of the 10.71 lakhs people in the district only 41,829 (or 3.9 per cent) are bilingual (one of the languages being an Indian language). Those whose mother-tongue is neither Hindi nor Urdu are generally immigrants speaking one or the other as a subsidiary language. The number of persons returning Hindi or Urdu as a subsidiary language is 7,912 or 19 per cent of those who are bilingual, one of the languages spoken being an Indian language.

Linguistically the district is a Braj Bhasha speaking area, the term deriving its name from the region once called Brajbhumi (in which the district lay). This dialect which has emerged from the Shauraseni Prakrit through the Shauraseni Apabhramsha, has made a rich contribution to Hindi literature for centuries. There is no difference in the dialect in the rural and the urban areas except that in the latter there is an appreciable admixture of Khari Boli. Braj Bhasha differs from pure western Hindi in that the majority of words are derived direct from Sanskrit, Persian words rarely being used. In its purest form it is in use in the chief places of religious pilgrimage, becoming more akin to western Hindi as one proceeds eastward in the district.

A few noticeable features of the language as spoken in the district are the use of *bau* or *bahu* for *voh* (he, she or it). The past participle of the verb ends in 'yau' as in *maryau* (struck) and *chalyau* (gone) and the present participle in 'tu' or 't' as *maratu* or *marat* (striking). The past tense uses *hau* or *hutau* for *tha* (was).[1]

In Braj Bhasha the 'ra' is added at the end of certain Hindi words for example *jiya* and *hiya* (both meaning heart) which become *jiyara* and *hiyara* respectively. The nasalised retroflex 'r' becomes 'na' as in *guna* (quality) ; 's' is used for 'sh' as in *seesa* for *sheesha* (head) ; the Murdhanya 'sh' becomes 'kha' as in *bhakha* for *bhasha* (dialect) ; at certain places in the district, the retroflex 'ra' is used for 'r' as in *desra* (country) ; certain adjectives and nouns in the masculine ending with 'aa' in Hindi, take 'au' instead of "aa' at the end as *achchhau* (good) for *achchha*. The pronouns 'va' and 'ta' are used for 'that', 'ya' for this and 'ja' for whoever or whichever.

Braj Bhasha is the medium of oral communication in the district, written communications, business correspondence, etc., being carried on in it as well as in Khari Boli (both being written in the Devanagari script).

Religion and Caste

The total population of the district of Mathura as classified according to religions at the census of 1951, was 8,42,053 Hindus, 63,444 Muslims

1. Grierson, G. A.: *The Linguistic Survey of India*, Vol. IX, Part I, pp. 69-72,

2,464 Sikhs, 2,055 Jains, 2,043 Christians, 201 Buddhists and 4 Zoroastrians. The tahsilwise distribution for each community, as in 1951, is given below :

Tract		Hindu	Muslim	Sikh	Jain	Christian	Buddhist	Zoroastrian
District	..	8,42,053	63,444	2,464	2,055	2,043	201	4
Rural	..	6,83,808	41,125	764	869	827	199	..
Tahsil Chhata	..	1,44,226	13,868	143	415	..	199	.
Tahsil Mat	..	1,87,047	9,272	284	36	417	..	..
Tahsil Mathura	.	1,64,893	7,879	271	124	36	..	...
Tahsil Sadabad	..	1,87,642	10,086	66	294	374	..	..
Urban ..	..	1,58,245	22,319	1,700	1,186	1,216	2	4
Urban non-city	..	67,408	10,358	218	681	234	..	..
Mathura City	..	90,837	11,961	1,482	505	982	2	4

The strength of each community according to the census of 1961 is as given below :

Tract		Hindu		Muslim		Sikh	
		Male	Female	Male	Female	Male	Female
Rural	..	4,57,455	3,79,748	26,569	26,705	198	164
Urban .		85,070	69,470	11,633	10,459	777	536
District	..	5,42,525	4,49,218	38,202	37,164	975	700

Tract		Jain		Christian		Buddhist		Others	
		Male	Female	Male	Female	Male	Female	Male	Female
Rural	.	123	280	104	105	4	6	1	..
Urban		447	563	312	347	..	..	1	2
District	..	770	843	416	452	4	6	2	2

Principal Communities

Hindu—The pattern of society among the Hindus of this district, as elsewhere, is based on the traditional four-fold caste system, the four principal castes being the Brahmana, the Kshatriya, the Vaish and the Shudra, each of which has a number of subcastes. There are some other groups

which have also acquired the status of independent castes, such as the Kayasth, Khattri, etc., which are also subdivided into subcastes. At the census of 1901, as many as 88 castes (excluding subdivisions) were to be found in the district. As separate figures pertaining to these castes were not taken into account after the census of 1931, it is not possible to estimate their numerical importance in the district.

The Brahmanas of the district belong mostly to the Sanadhya or Sanaurhia subdivision, the other important subdivisions found in the district being the Gaur, Chaube and Ahiwasi, the term being said to be derived from *ahi* meaning snake and probably implying the Kaliya naga who was vanquished by Krishna in the Yamuna in this region. After the passing of the U. P. Zamindari Abolition and Land Reforms Act, 1950 (Act I of 1951), which came into operation in the district on July 1, 1952, many of the Brahmanas of the district acquired proprietary rights as *bhumidhars* and *sirdars*. With the abolition of the zamindari system and the changing economic and social conditions, they are now realising that the professions (law, teaching, medicine, etc.) also offer avenues of employment.

The Kshatriyas of the district belong to many clans, the most important being the Jadon, Chauhan, Jaiswar, Gahlot, Kachhwaha and Bachhal. They are to be found mostly in the western part of the district. Jadon or Yadav Rajputs claim descent from Yadu (a son of the famous emperor Yayati) of the lunar dynasty one of whose direct descendants was the celebrated Krishna. The Jaiswars derive their name from the town of Jais in Avadh and according to a local tradition one of their ancestors, Jas Ram, first settled at Bhadanwara in the tahsil of Mat and dispossessed the Kalars. Jasraj, the ancestor of the Kachhwahas of tahsil Mathura, is said to have hailed from Ambar (near Jaipur in Rajasthan) and to have settled down in the village of Kota. The Bachhals (said to be Sisodia Rajputs from Chitor, Rajasthan) belong mainly to tahsil Chhata.

The Vaishs (who are generally traders and business people) are found for the most part in the tahsils of Mathura and Sadabad, the main subdivisions of the caste in the district being the Agarwala, Barseni and Khandelwal. They are now entering into other walks of life, such as teaching, law, medicine, etc.

The Jats of the district belong to various subcastes, the chief being the Barh, Sangeriyan, Khutel, Lathor, Bacharne, Bharangar, Sinsinwar, Sakarwar, Thenwar, Maini, Godhi, Chonkar, Gadar and Rawat. Possible sub-branches of the Barh are the Nohwar (from Noh, in tahsil Mat), Narwar and Pachahra, the first two being so closely connected that intermarriage is prohibited, the last named having said to have founded Airakhera (in tahsil Mat). The majority of Jats resides in the tahsils of Mathura, Chhata and Mat. They are the most important and the most industrious cultivators of the district.

The Kayasths of the district are employed in professions like teaching, medicine, law, etc., many being in government and in private service.

The Ahirs, who are very numerous here, reside mainly in Mathura tahsil. They believe that they were the village traders at Vrindaban in the days of Krishna and that those who possessed a thousand head of cattle descended from the Nandbansi Ahirs and the Gwalbansi Ahirs from those who possessed fewer cattle.

The Gadariyas are found in all the tahsils and many engage themselves in sheep-tending in the ravines of the Yamuna.

The Koris, who reside in all the tahsils of the district, practise their traditional profession of weaving but a few work as cultivators and agricultural labourers.

The Faqirs (including the Bairagis, Gosains and Jogis) are numerous here as Mathura is a very important religious centre of the Hindus.

In this district, as elsewhere in the State, the Shudras belong to the Scheduled Castes and Other Backward Classes and are, for the most part, still socially, economically and educationally backward. The number of the members of the Scheduled Castes rose from 1,65,563 in 1951 to 2,06,329 in 1961 of which 1,89,986 persons lived in the rural areas of the district. The distribution of persons belonging to the Scheduled Castes in 1961 is given below :

District (total)	2,06,329
Rural (total)	1,89,986
Tahsil Chhata	32,569
Tahsil Mathura	53,689
Tahsil Mat	49,652
Tahsil Sadabad	54,076
Urban (total)	16,343
Kosi Kalan (Municipality)	1,606
Mathura (Municipality)	9,084
Vrindaban (Municipality)	2,137
Mathura (Cantonment)	1,315
Govardhan (Town area)	980
Sadabad (Town area)	1,221

The Chamars, who constitute the majority of the Scheduled Castes in the district (as in the State) and from the bulk of the agricultural labourers of the district, mostly live in the rural areas and are distributed throughout the district but are relatively most numerous in the tahsils of Chhata

and Sadabad. People belonging to the Dhobi (washerman) caste and the Bhangi (scavenger) caste are also numerous in the district and some nomadic groups like the Kanjar, Bhadakia and Habura also belong to the district.

Other occupational castes (which are not Scheduled Castes) found in the district are the Gujar, Barhai, Nai, Kumhar, Kahar, Darzi, Khatik, Lodh, Lohar, Mali and Mallah.

Muslim—According to the figures of the census of 1961, the Muslims constitute about 7 per cent of the total population of the district, 70.69 per cent residing in the rural and 29.31 per cent in the urban areas. They are divided into two sects, the Shia and the Sunni and the majority belongs to the latter. The Muslims of the district are the descendants of the early Muslim immigrants—the Shaikhs, Saiyids, Pathans and Mughals (often called 'Ashraf') — and of those converted to Islam. The Shaikhs are fairly numerous in the district, the majority residing in the tahsils of Mathura, Chhata and Sadabad. Most of them belong to the Siddiqi and Quraishi subgroups.

The Pathans are generally to be found in the tahsils of Mathura and Chhata and belong to the Ghori, Yusufzai and Lodi sections but members of the Bangash, Rohilla and Afridi subgroups are also to be found in the district.

The Muslim Rajputs, who are the descendants of Rajput converts, are drawn mainly from the Bhale Sultan and Chauhan clans and reside mostly in the tahsils of Mathura, Chhata and Sadabad. The Bhale Sultans (the term possibly meaning 'lords of the lance') are said to have been Rajputs from Gujarat who were converted to Islam early in the Sultanate period. The Muslim Rajputs of Sadabad tahsil are mainly Malkana (a district group among Muslim converts).

The Lalbegi (who are included in the Scheduled Castes) are sweepers and are numerous in the district. They derive their name from one Lal Beg, around whom a whole cycle of legends centres. Although they embraced Islam long ago, they still adhere to many of their former beliefs and some of them worship Hindu deities. The Meo or Mewatis are also found in the district, the majority living in the tahsil of Chhata.

Other Muslim castes in the district are generally occupational such as the Qassab (butcher), Bhisti (waterman), Teli (oilman), Julaha (weaver), Dhobi (washerman), Manihar (maker or seller of bangles), Kunjra (vegetable seller), etc.

Sikh—At the census of 1961 the number of Sikhs was 2,464 which in 1961 decreased to 1,676 of which 362 live in the rural areas.

Jain—The number of Jains at the census of 1951 was 2,055. In 1961 it decreased to 1,613 of which 603 persons live in the rural areas.

Christian—The Christians of the district belong mostly to the Roman Catholic and Protestant sects. Their number in 1951 was 2,043 which decreased to 868 in 1961 of which 209 persons live in the rural areas.

Buddhist—The number of Buddhists in 1951 was 201 which in 1961 decreased to 10. All the Buddhists reside in the urban areas

Religious Beliefs and Practices

Of Hindus—The Hindus of the district practice Hinduism which embraces the entire gamut of religious experience from the crudest forms of animism to monism and the most transcendent mysticism. It includes the worship of tutelary village and other deities in their various aspects—spirits and powers of natural phenomena and cosmic forces (often conceived as personal beings in the form of gods and goddesses), the attainment of magic powers, the undergoing of austerities and the identification of the *atman* (individual soul) with the ultimate reality. The principal deities that are worshipped are Brahma, Vishnu and Siva (who constitute the *trimurti* or trinity), Lakshmi (the consort of Vishnu), Parvati (the consort of Siva), Krishna, Rama and Sita, Ganesa, Hanuman, the Yamuna and the Ganga, Sakti and many other gods and goddesses. The Hindus of the district, as elsewhere, are generally orthodox in their religious practices. Generally every household has a place for puja where the idols of the chosen deity are installed and worshipped. Worship in temples is not obligatory but many people visit them either daily or on special occasions. Fasts are observed on certain occasions and *kathas* (recitations from the *Bhagvata*, the *Ramacharitmanasa*, etc.) are regular features of religious worship. In the rural areas images, icons and idols placed out of doors in niches or under trees are worshipped by the people as are certain gods and goddesses when diseases in epidemic form and other calamities afflict them. Belief in ghosts and spirits (who are feared and propitiated) and in various superstitions is common and is indulged in largely by the illiterates and backward sections of the community.

The number of temples and shrines in the district is very large. According to the Hindus, Krishna (an incarnation of Vishnu) was born in the region of Braj, the site known as Katra Keshav Deva (in the north-eastern part of Mathura city) being believed to be the place of his birth. There are many places in the district which in one way or another are associated with this deity and most of the shrines in the district are dedicated to him, are greatly venerated and are visited throughout the year by thousands of pilgrims who hail from every part of India. Some of the well-known temples are the Dwarikadhish, Gita, Dirgha Vishnu, Govind Deo, Madan Mohan, Radha Ballabh, Gopi Nath, Rangji, Radha Raman, Radha Gopal and Bankey Behari (all in tahsil Mathura). Some other temples of importance are those of Ladliji at Barsana, Nand

Rai and Mansa Devi at Nandgaon (all three in tahsil Chhata) and Mira Bai and Mahavidya Devi (both in tahsil Mathura). Mathura is one of the seven ancient sacred cities of the Hindus and the orthodox consider it their duty to visit it, to take a bath in the sacred Yamuna and to visit the places connected with the life of Krishna. The Ghats at Mathura, particularly Vishram Ghat which has five beautifully carved arches (erected by different rajas), is thronged with devotees whether by day or by night. The other important ghats in the city are the Bengali, Madan Mohan, Dauji, Rama, Srangar, Sati, Gau, Ash Kunda, Bara Kshatriya, Sant, Punjabi, Swami, Rani and Krishna.

The Hindus of the district are followers of the two principal sects — Vaishnava and Saiva. They are recognised by the distinctive marks of their sects which are applied on the forehead, chest and arms. The Vaishnavas are in the majority and are mostly adherents of the Krishna cult.

The Sri Vaishnava subsect (founded by Ramanuja) — which has its own sectarial marks — is subdivided into two groups — the Tenkalai and the Vedakalai. The Madhvacharya subsect was founded by Madhvacharya, who belonged to southern India. The Nimbarak Vaishnava subsect (founded by Bhaskaracharya) propounds salvation by faith and by contemplation of the one infinite and invisible God. The Vallabha subsect also called the sect of the Gokulastha Gosain was founded by Vallabhacharya and succeeded the Vishnu Swami subsect.

The three later schools or subsects of the Vaishnava faith in the district are the Radhaballabhi (which is followed by the disciples of Haridas) and the Bengali or Gauriya and their main tenet is the indentification of Krishna with the supreme god. Another important subsect is the Ramanandi which was founded by Ramananda who is said to have been a disciple of Ramanuja.

Dayananda Saraswati (who founded the Arya Samaj — a Hindu sect — in 1870) visited Mathura and studied with the guru Virjananda and commenced his missionary work in the district in 1863 where the movement achieved great success, the number of its followers increasing from 209 in 1891 to 4,804 in 1951. From the one branch that was established in the district in 1881, the number has risen to 37 (of which 6 are in the rural areas) which are affiliated to the Upa Pratinidhi Sabha, Mathura. A centre was established in Mathura city in 1882 for the furtherance of the Arya Samaj ideology and 3 years later a hall was built near Holi Gate where periodical meetings were held. In December, 1911, the Arya Pratinidhi Sabha, U. P. transferred its *gurukul* to Vrindaban (from Farrukhabad). In 1925 the Arya Samaj of Mathura celebrated the Dayananda centenary which was attended by a large number of adherents from all parts of the country and from some foreign countries as well. In 1956

the Dayananda Dikshant Shatabadi was celebrated to mark the departure of Dayananda Saraswati after he had finished his education under Virjananda. The Arya Samaj runs several educational institutions for boys and girls in the district.

Of Muslims—The Muslims of the district believe, as do their co-religionists elsewhere — that there is one God and that Muhammad is his prophet. Islam enjoins 5 duties upon its followers — the recitation of the *kalma* (an expression of faith in God and in Muhammad), offering of *namaz* (prayers) 5 times a day (individually or collectively) preferably in a mosque. *roza* (fasting in the month of Ramadan) hajj to Mecca and *zakat* (contribution in cash or kind for charitable purposes).

Many Muslims in the district have faith in a number of *pirs* (saints) and hold *urs* at their tombs and on such occasions some practices are followed which do not have the sanction of Islam. The *urs* of Sultan Shah and Jahangir Shah are celebrated every year at the *dargahs* (shrines) of the saints at Sadabad. Other important *urs* in tahsil Mathura are held at the tombs of Chukti Muhammad Husain (at Takia) ; Shaheed Dulha (at Chak Kathauli) ; Madhu Shah (at Swami Ghat) ; and Addewale Saiyid (at Vrindaban).

Of Jains—The Jains are the followers of the path of liberation shown to the world by the Jinas (the conquerors and annihilators of the Karmic forces). The *triratna* (three gems) — right faith, right knowledge and right conduct — constitute the path of *moksha* (liberation). According to Jainism the universe has had no beginning and will have no end and no creator is necessary to explain the existence of the cosmos. They believe in ahimsa and worship in their temples in the presence of the images of their *tirthankaras* or Jinas. Of the better known Jain temples in the district are 3 in Mathura city — one, known as Chaurasi, where an annual fair lasting a week is held in the month of Kartika and 2 others, both of which are dedicated to Padma Prabhu, the sixth *tirthankaras*. Another is at Kosi Kalan in tahsil Chhata.

Of Sikhs—Sikhism is a monotheistic religion, disavowing idolatory and making no distiction of caste among its followers. It prescribes the wearing by each adherent of a comb, an iron bangle, a dagger and pair of short drawers and prohibits the cutting of the hair of the body. The Sikhs attend congregational prayers in their *gurdwaras* (place of Sikh worship) and celebrate the birth anniversaries of their gurus when their holy book, the *Granth*, is taken out in procession.

Of Christians—The Christians believe in one God, his only son Jesus Christ (the saviour of mankind), the Holy Spirit, the resurrection of the dead and the life everlasting. The *Bible* is their holy book.

The London Baptist Missionary Society and the Church Missionary Society were established in the district in 1825 and 1860 respectively for doing evangelical work but have ceased to exist. The Methodist Mission (which started functioning in the district in 1880) does evangelical, medical and educational work and has 9 mission stations in the district. The Roman Catholic Mission has 3 mission stations in the district, one each at Jait (tahsil Mathura), Karsaura (tahsil Sadabad and Chandoo-ka-Nagla (tahsil Mat) and has a church and a school in the Mathura cantonment.

Festivals

Hindu—The Hindu festivals are spread over the entire year, the most important being briefly described below.

Ram Navami falls on the ninth day of the bright half of Chaitra to celebrate the birthday of Rama. Fasts are observed throughout the day and the temples of Rama are specially decorated and illuminated. The *Ramayana* is read in them and in the homes of devout Hindus, where large numbers gather to listen to the recitations. A fair is held at Sadabad on this occasion.

Nag Panchmi is celebrated in the district (as elsewhere) on the fifth day of the bright half of Sravana to appease the nagas or serpent gods. Figures of snakes are drawn in flour on wooden planks and are worshipped by family by offering milk, flowers and rice. Wrestling matches are arranged at this time. This is a big rainy season festival, the singing of *hajaris* (folk-songs) by women and girls and the recreation of swinging (indulged in particularly by women and children) marking the occasion.

Raksha Bandhan is traditionally associated with the Brahmanas and falls on the last (full-moon) day of Sravana. On this occasion a sister ties a *raksha sutra* (thread of protection)—commonly known as *rakhi*—round the right wrist of a brother in token of the protection she expects to receive from him.

Janmastami the festival celebrating the birth of Krishna, falls every year on the eighth day of the dark half of Bhadra. As in other parts of the State, devotees in the district fast the whole day, breaking their fast only at midnight when worshippers throng the temples and foregather to have a *jhanki* (glimpse) of the shrines and cradles specially installed, decorated and illuminated in homes and other places to commemorate the deity's birth. Special feature of this festival is the singing of devotional songs in praise of Krishna in shrines and homes. The *chhati* (sixth-day ceremony after birth) of the deity is also celebrated by the devout. A Banjatra or pilgrimage of the area known as Brajmandala (about 269 kilometres in perimeter) starts from Vishram Ghat on this day to visit the sacred places connected with the life of Krishna said to be the sites of what were in his time 5 hills, 11 rocks, 4 lakes, 84 ponds, 12 wells,

12 woods and 24 groves, the last two mentioned being the most important where, during the period when the Banjatra is performed, fairs are also held.

Dasahra falls on the tenth day of the bright half of Asvina and commemorates the victory of Rama over Ravana. Ramlila celebrations are held at different places in the district and big fairs are held at Kosi Kalan, Shergarh, Chhata and Chomuhan (all in tahsil Chhata), Sahpau, Gokul and Mahaban (all in tahsil Sadabad) and Mathura.

Dipavali (or Divali), the festival of lights, is celebrated in the district, as elsewhere, on the last day of the dark half of Kartika when the houses of Hindus are illuminated and the goddess Lakshmi is worshipped. Festivities start two days earlier with Dhanteras (when metal utensils are purchased as a token of desired prosperity), followed by Naraka Chaturdashi when a few small earthen lamps are lit as a preliminary to the main day of the festival. For traders and businessmen Dipavali marks the end of a fiscal year and on this occasion they pray for prosperity in the new year. As Mahavira, the twenty-fourth *tirthankara* of the Jains, is said to have attained nirvana on this day, this festival has a special significance for the Jains of the district as well. As Dipavali is regarded as a festival of feasting, there is no fasting on this occasion.

Kartiki-purnima is a bathing festival which falls on the full-moon day of Kartika, when people take a bath in the Yamuna.

Sivaratri falls on the thirteenth day of the dark half of Phalguna and is celebrated in honour of Siva. Hindus in the district fast throughout the day and a vigil is kept at night when the deity is worshipped. The Siva temples of the district are specially decorated and illuminated and large number of devotees offer water, flowers and *belpatra* (leaves of the *bel* tree—*Aegle marmelos*) to icons and images of Siva and sing devotional songs in his praise.

Holi, the festival of springs, falls on the last day of Phalguna and is the spring festival of the Hindus. People (particularly those in the rural areas) start singing *phaags* (songs of Phalguna) long before the actual day of the festival. Big open-air fires are lit on the important cross-roads of every town and village of the district to celebrate the annihilation of the forces of evil (in the form of the demon goddess, Holika) in which the newly harvested ears of barley and wheat are roasted for offering to the gods. The following day is marked by common rejoicing when, till about noon, people throw coloured water and coloured powder on each other and in the evening visit relatives and friends. In the villages of Barsana and Nandgaon (tahsil Chhata) it is celebrated with special enthusiasm, starting on the eleventh day of Phalguna. One of the traditional events is a mock battle between the women of Barsana and the men of Nandgaon (the former equipping themselves with sticks

and the latter with shields) and is the overture to the playing of Holi between the two parties.

In village Phalen (tahsil Chhata) a big open-air fire is lit on the day of the festival and the priest of Prahalad Kund, after performing a few religious ceremonies which begin about twenty-five days previously with Basanta Panchami (the festival celebrating the advent of spring), leaps through the bonfire and is said to emerge unscathed. A big fair called Mela Prahalad is held on the full-moon day of Phalguna. After Holi, on the second day of Chaitra, a big fair is held at Dauji temple, Baldeo (tahsil Sadabad). In the district the festival is generally connected with the worship of Krishna, Radha and Balarama and the large number of fairs which accompany it are also mostly connected with incidents in the life of Krishna.

Fairs—On the ninth day of the bright half of Bhadra a big fair is held at Krishna Kund (a tank in Barsana) in connection with the birthday of Radha when women (playing the part of Radha and her friends) throw about a quintal of sweets from the top of a near-by hill (known as Mor Kutir) down to the tank, which, it is believed are eaten by Krishna who appears in the forms of peacocks. Pilgrims from all parts of the country throng the district for the circumambulation of the sacred sites and temples specially on the occasion of the many fairs that take place according to Hindu calendar, some of the important ones being mentioned below : Jugal Jori-ki-parikarma and Akshai Navami—held in the month of Asadha and Kartika respectively ; Rath Mela in Chaitra at Vrindaban ; Deep Malika in Kartika at Govardhan ; a big fair, Kumbh-ka-mela held every twelfth year at Vrindaban ; and Yama Dvitiya at Vishram Ghat at Mathura city at the time of the festival of Dipavali.

Sikh—The important festivals that are celebrated at Gurudwara Tegh Bahadur, Mathura, by the Sikhs of the district are the birthdays of their gurus—Nanak and Govind Singh—and the martyrdom of the gurus Tegh Bahadur and Arjan Deva, when congregational prayers are held and the *Granth* is read. A procession of about 3,000 persons is taken out on the birthday of guru Nanak on Kartiki-purnima (full-moon day of Kartika) every year. The other festivals celebrated by them are Baisakhi and Lohri.

Jain—The Jains of the district celebrate the birth and nirvana anniversaries of Mahavira, their twenty-fourth *tirthankara*. Paryushan (a traditional festival) is celebrated every year during the last 10 days of Bhadra and Ashtanhika (also a traditional eight-day festival) 3 times a year, the most important being that held during the last 8 days of Kartika.

Christians—The important festivals of the Christians of the district are Christmas, which falls on December 25 and celebrates the birth of Jesus Christ ; Good Friday, which commemorates his crucifixion ; and Easter which clebrates his resurrection.

Muslim—A brief account of the most important festivals observed by the Muslims of the district (the occurrence of which corresponds with particular dates in the Islamic lunar calendar) is given below.

Barawafat, the birthday of the prophet Muhammad, is celebrated on the twelfth day of Rabi-ul-Awwal when alms are distributed and Muslims gather to listen to discourses (Maulud Sharif) on the prophet's life.

Shab-e-Barat is celebrated on the night of the fourteenth day of Shaban when prayers (fateha) are offered for the peace of the souls of one's deceased kin and are usually recited or read over sweets and bread which are then distributed.

Id-ul-Fitr falls on the first of the month of Shawwal when thanksgiving prayers are offered by Muslim men in mosques for the successful completion of the fasts of the previous month of Ramazan.

Id-uz-Zuha (or Bakr-Id) falls on the tenth day of Zilhijja to commemorate the occasion when the prophet Ibrahim submitted himself to the will of God. Men attend morning prayers in mosques and sheep and goats are sacrificed in God's name.

Giarahvin Sharif is a festival of special importance for the Sunnis of the district and is observed on the eleventh day of the month of Rabi-us-Sani in honour of Abdul Qadir Jilani, an early Muslim saint of Baghdad, who was acclaimed as being a descendant of the prophet Muhammad. Prayers, sweets and flowers are offered in his memory on this occasion.

Muharram is an occasion for mourning rather than a festival as the first ten days of the month of that name commemorate the tragedy of Karbala which witnessed the martyrdom of Imam Husain, the grandson of the prophet Muhammad and his companions. Although this occasion has special significance for the Shias, the Sunnis also take part in some of the observances. The *imambaras* (buildings for performance of religious ceremonies, etc., in memory of Imam Husain and Hasan and their followers) are illuminated on the eighth and ninth of the month, majlises are held from the first to the ninth and *tazias* (replicas of the tombs of Imam Husain and Hasan, generally made of coloured paper and bamboo) are taken out in procession separately by Shias and Sunnis on Sshra (the tenth day).

Social Life

Property and Inheritance

The laws governing succession and inheritance of property are the same in the district as in other parts of the State. By the passing of the U. P. Zamindari Abolition and Land Reforms Act, 1950 (Act No. I of 1951) and its enforcement in the district on July 1, 1952, the succession and partition of agricultural holdings and other properties, which were before this governed by the personal law of the individual concerned, came

to be regulated by the Act. The Hindu Succession Act, 1956, brought about important changes in the law of succession for the Hindus, Jains and Sikhs, enabling a female heir to succeed to coparcenary property. The Muslims are governed by their personal law of succession and inheritance and the Christians by the Indian Succession Act of 1925.

In this district, as in other parts of the State, the institution of the joint family, which has been a feature of Hindu society since ancient times, is breaking down owing to economic and social factors, the impact of modern ideas and the individualistic outlook of the younger generation. The rapid growth of industrialisation and urbanisation, the increasing demand for labour and the expectation of better wages in the city have also accelerated this disintegration.

Marriage and Morals

Of Hindus—Among the Hindus of the district, as elsewhere in the State, marriage is a sacrament, its rites being prescribed in the scriptures and to some extent by custom and tradition. A few variations in the performance of the different rites from caste to caste or even from family to family within a caste may occur.

According to the Hindu Marriage Act of 1955, the marital age is 18 years for the bridegroom and 15 years for the bride but in the event of the latter not having completed the age of 18 years, the consent of the guardian has to be obtained. Under this Act polygamy among the Hindus is illegal in the district as elsewhere in the country. In this context the term Hindu includes Jains and Sikhs. The customary restrictions generally observed by the people of the district, such as those on marriages between persons of the same *gotra* (eponymous group descended from a common ancestor in the male line of descent) have been abolished with the passing of the Act and now inter-caste and inter-subcaste marriages and marriages among parties of the same *gotra* have begun to take place. Both law and custom prohibit *sapinda* (literally having the same *pinda* or funeral cake: an agnate within seven generations) marriages among the Hindus. The restrictions regarding endogamic marriages are not as rigid as they were in the past but even now girls of the (Brahmana) Chaube subcaste of the district are usually married to bridegrooms of the same subcaste who belong to the district. Generally marriages are arranged by the parents, the bride's side approaching the bridegroom's (sometimes through intermediaries). A number of ceremonies, differing from caste to caste, take place before the actual marriage. The first ceremony *sagai* (engagement), is performed by the bride's side. The next, performed at the bridegroom's house, is *tika* (betrothal), when presents and cash are sent by the bride's party to the bridegroom. The date and time of marriage as declared by the priest is also communicated by the bride's people to

the bridegroom's. On the appointed day the *barat* (marriage party) comes to the bride's house where the ceremony of *dwarpuja* (puja at the door-step where the reception of the bridegroom takes place) is performed. The main rites that constitute the marriage ceremony are those of *kanyadan* (giving away of the girl or bride) and *bhanwar* or *saptapadi* (seven steps taken round the sacred fire) which are essential for every marriage. The guests are then feasted and the ceremony of *vida* (leave-taking) takes place, the *barat* returning with the bride to the bridegroom's house.

The Rajputs and Jats of the district prefer to marry a bride of a higher *pal* (subgroup). Among the Jats *karao* (marriage with the widow of the elder brother) is the accepted practice. Among the Scheduled Castes and Other Backward Classes at times the marriage ceremony takes the form of *dola* (marriage at the bridegroom's house). The marriage of widows is also permitted among certain castes.

In the past the giving and accepting of a dowry was customary in the district, as elsewhere in the State, but this practice has been declared illegal under the Dowry Prohibition Act, 1961.

Of Muslim—Islam permits polygamy, a man being allowed to have up to four wives at the same time. With the Muslims marriage is a contract and every Muslim of sound mind who has attained puberty may enter into such a contract but a marriage of such a Muslim is void if it has been brought about without his consent. The amount of dower (*mahr*) may be fixed before, at the time of or after the marriage. The essentials of a Muslim marriage are that there should be a proposal by or on behalf of one of the parties and an acceptance by or on behalf of the other in the presence and hearing of 2 men or a man and 2 women witnesses who must be sane and adult Muslims (but according to the Shia law the presence of witnesses is not necessary in any matter regarding marriage). The proposal and acceptance both must be expressed at one meeting. The custom that prevails in the district is that after the settlement of the marriage, the *sagai* or *mangni* (asking for the bride) takes place. The marriage ceremony (*nikah*) is performed by the qazi in the presence of witnesses. On the date fixed, the bridegroom and his party (*barat*) go to the house of the bride and her vakil (who is usually an elderly relative), in the presence of two witnesses, obtains the consent of the bridegroom to contracting the marriage and informs the parents or guardians of both the parties accordingly. The *qazi* then reads the khutbah and the marriage ceremony is over. Among the Shias one *maulavi* from each side participates in performing the marriage instead of the qazi. Generally the *rukhsati* or *vida* (leave-taking) takes place immediately after the marriage and the bride accompanies the bridegroom to his place. The guardian of a minor can enter into a marriage contract on behalf of the ward.

Of Christians—According to the Indian Christian Marriage Act, 1872, as amended by Act of 1952 the minimum marital age of the bridegroom is 18 and that of the bride 15 years but if the latter is under 18 years of age, the consent of the guardian is required. The marriage customs of the adherents of different denominations in the district usually follow the same general pattern. The marriage may be contracted by the parties concerned or may be arranged by their relatives. The period of engagement, which precedes the marriage, may be long or short. The banns are published 3 times (once every week) by the priest of the church where the marriage is to be solemnised, to give an opportunity of objection. On the fixed date the bride and the bridegroom are married in church, the ceremony being performed by the priest. The essential parts of the ceremony are the giving away of the bride by the father (or other relative or friend), the repeating aloud, after the priest, of the marriage vows by the bride and the bridegroom, the placing of the ring by the bridegroom on the third finger of the bride's left hand (sometimes the bride and the bridegroom exchange rings at this time), the pronouncement of the couple as husband and wife by the priest and the signing of the marriage register by the couple and their witnesses. Wedding festivities then usually follow at the bride's home.

In the district the average age of married males and females is 33.7 years and 28.6 years respectively. The marital or other status of the male and female population at the census of 1961 is as given in the following statement :

Age group	Unmarried		Married	
	Male	Female	Male	Female
0–9	1,69,256	1,49,387	...	...
10—14	65,264	47,537	1,467	5,758
15—19	34,384	8,001	13,479	29,508
20—24	14,593	695	33,560	45,803
25—29	6,520	208	38,321	41,392
30—34	4,003	109	33,953	32,510
35—39	2,613	57	26,552	23,406
40—44	2,990	42	25,412	20,500
45—49	2,184	12	18,174	13,848
50—54	2,454	22	17,818	11,276
55—59	1,332	10	9,042	6,204
60—64	1,696	21	10,556	4,722
65—69	649	11	3,855	1,653
70 and over	954	22	5,350	1,422
Age not stated	314	237	49	57
Total	3,09,206	2,06,371	2,37,588	2,38,059

(Contd.)

Age-group		Widowed		Divorced or separated		Unspecified status	
		Male	Female	Male	Female	Male	Female
0—9 ..	..	..	..	..	..	..	..
10—14	..	15	20	8	70	203	51
15—19	..	142	131	166	14	90	26
20—24	..	693	428	273	18	19	47
25—29	.	1,072	827	198	21	23	40
30—34	..	1,533	1,618	151	33	9	28
35—39 ..	..	1,664	1,904	124	25	10	15
40—44 ..	..	2,873	3,993	143	22	8	23
45—49 ..	..	2,937	3,833	87	17	15	8
50—54	..	4,847	7,556	126	19	6	12
55—59 ..	..	3,421	4,089	45	7	7	2
60—64 ..	..	5,951	8,867	85	21	11	7
65—69 ..	..	2,771	3,232	27	3	2	...
70 and over	..	6,272	6,806	55	109	7	2
Age not stated	..	8	9	1	..	2	2
Total	..	34,199	43,313	1,489	379	412	263

Civil Marriage—The Special Marriage Act. 1951 (No. 43 of 1954), provides for marriages of parties belonging to any religion which have to be performed and registered by a marriage office appointed for the purpose in the district. The number of such marriages was 4 in 1959, one each in 1960. 1961 and 1962 and 3 and one in 1963 and 1964, respectively.

Widow Marriage—With the passing of the Hindu Widow Marriage Act (XV of 1956) such marriages have been legalised among the Hindus but as neither tradition nor custom yet views them with favour, they hardly take place in the district The practice of widow marriage is, however, not uncommon among the Jats, the members of the Scheduled Castes and the Other Backward Classes. The Muslim law permits widow marriage, but such marriages are not common in the district.

Divorce—The dissolution of marriage either by law or by customs was not permissible among the Hindus except that among the Scheduled Castes it was allowed with the sanction of the panchayat of the caste concerned. The Hindu Marriage Act, 1955, provides for divorce under certain circumstances and conditions. Muslim law permits the husband to divorce the wife on his making payment of the *mahr* (stipulated amount decided upon at time of marriage) should he seek a divorce

The Dissolution of Muslim Marriages Act, 1939, also gives the wife, under certain conditions, the right to claim the dissolution of her marriage.

The following statement shows the number of cases or applications for divorce held in court in the district under the Hindu Marriage Act, 1955, by men and women from 1957 to 1963 and the number granted :

No. filed/granted	1957		1958		1959	
	Men	Women	Men	Women	Men	Women
No. of cases filed	11	7	6	6	7	5
No. of cases in which divorce was permitted	1	1	1	..	1	1

No. filed granted	1960		1961		1962		1963	
	Men	Women	Men	Women	Men	Women	Men	Women
No. of cases filed . ..	6	3	2	2	3	1	8	6
No. of cases in which divorce was permitted	1	1	1	..	..	..	2	1

Prostitution—With the enforcement of the Suppression of Immoral Traffic in Women and Girls Act, 1956 (Act No. 104 of 1956) in the district in 1960, which placed a ban on prostitution, a number of prostitutes adopted the profession of dancing and singing. Before the enforcement of the Act, the brothel areas in Mathura city were at Chowk Bazar, Phatakwali Sarai, Nannheywali Sarai, Sarai Bashir, and Arya Samaj road. A rescue officer (with headquarters at Dehra Dun), whose jurisdiction extends to Mathura and certain other districts, helps the police of the district in rescuing minor girls living or found in moral danger.

The Harijan and social welfare department, U. P., established a protective home at Mathura in 1960-61 to accommodate persons apprehended under the Act, but on its being transferred to Agra district in 1962-63, a district shelter-cum-reception centre for women was started at Mathura city where food and lodging is provided free of charge (to persons apprehended under the Act) for the period of their stay there, the inmates being taught tailoring, embroidery, etc.

Traffic in Women—The Suppression of Immoral Traffic in Women and Girls Act, 1956, also aims at rescuing minor girls living or found in moral danger. Although the Act was enforced in the district in 1960, no prosecutions were secured till 1964.

Gambling—The Public Gambling Act, 1867, as applicable to the State under the U. P. Public Gambling Acts of 1952 and 1962, prohibits gambling (as defined in the Act) in the district. The numbers of convictions secured were as follows: 70 and 50 in 1959 and 1960 respectively 44 and 71 in 1961 and 1962, respectively and 33 in 1963.

Home-life

According to the census of 1961 there are 1,67,826 occupied houses in the district of which 1,40,379 are in the rural areas and 27,447 in the urban, giving an average of 6 persons per house in the rural and 7 persons per house in the urban areas.

There are 1,95,895 households* in the district, 1,58,719 in the rural and 37, 176 in the urban areas, the average being about 5.5 persons per household in the rural and 5 persons per household in the urban areas.

Houses in City—The city of Mathura has developed haphazardly and presents a peculiar combination of the old and the new. Most of the old buildings are made of brick, stone also being used in part (some being 4 storeys high) with flat roofs and beautifully carved stone facades, etc. The old and congested area of the city starts at Tilak Dwar, the big carved gate. In the old and congested localities old type of houses huddle together In the newer localities of Krishna Nagar and Radha Nagar (which came into existence in 1950), Govind Nagar (1956), Braj Nagar and Jagannathpuri (1957) and Barhpura (1960) they are of the present day type.

Houses in Villages—In the villages dwellings are generally built of mud or unbaked bricks and are thatched or tiled. They are generally one-storeyed and about 3 64 m. in height. The poor generally live in congested and insanitary surroundings. In such areas where community development schemes have been implemented, ventilators, bathing platforms, improved cattle sheds, better drainage, etc., are to be seen.

Furniture and Decoration—The tastes and monetary and social status of people in the urban areas determine the items and quality of the furniture, furnishings and other accessories. The well-to-do have drawing-room suites, dining-tables, chairs, almirahs, dressing-table, beds, etc., while those less affluent usually manage with *takhts* (wooden divans), *morhas* (chairs made of reeds) cane chairs, small tables, etc.

In the rural areas poor people have string cots, a *morha* or two, etc. Some have a few more articles of furniture such as *takhts*, chairs, stools and tables. There are hardly any furnishings or decorations worth the name but crude clays toys, pictures of Hindu deities particularly of Krishna and clay idols in Hindu homes are often seen. The point of

*According to the Census of India, 1961, Vol. XV, U. P., Part IVA, a household is constituted by a group of related or unrelated persons living together and having a common kitchen

an open hand is often seen on walls, doorways, wells, trunks of trees and cows, but this is made as an auspicious symbol at the time of certain ceremonies and is not actually a form of decoration.

When taking their meals people generally eat in the kitchen and sit on the floor or on wooden boards or small carpets and eat out of metal utensils. Those who are not so orthodox often sit at tables and use crockery.

Food—The staple grains consumed by the people of the district are wheat, jowar *(Sorghum Vulgare)*, *makka* *(Zea mays)* and *bajra* *(Pearl millet)*, the last 3 being coarse grains generally eaten by the poorer sections. The pulses consumed are *mung* *(Phaseolur radiatus)*, *urd* *(Phaseolus mungo)*, *chana* *(Cicer arietinum)*, *masur* *(Lens culinare)*, *arhar* *(Cajanus cajan)* and *matar* *(Pisum sativum)*. Most Hindus of the district are vegetarian by habit and preference and although the Muslims, Christians and Sikhs are generally non-vegetarian, in the villages where people cannot afford to eat meat daily and it is not easily available except on market days, they also often resort to a vegetarian diet. The Chaubes of the district are famous for being hearty eaters.

Dress—There is nothing distinctive about the dress of the people of Mathura district as a certain amount of standardization is taking place in northern India in the matter of dress. In the towns of the district the common dress for men is the dhoti or pyjama and a *kurta* (long loose shirt) or shirt. Those who can afford it (generally students, lawyers, doctors and those in service) are increasingly taking to trousers and buttoned up coats or bush coats. Women, particularly in the urban areas, usually wear saris and *cholis* (short blouses) but Punjabi women generally wear the *salwar* (very full pyjama narrow at the ankle), *kamiz* (knee-length shirt) and *dupatta* (long scarf for the head and shoulders), an ensemble that has become common among girl students in towns.

In the rural areas the common wear for men is the dhoti and *saluka* (short shirt), the turban often being seen as well. At times the sari is worn by women but the *lehnga* (long, very full skirt) with an *orhni* (long scarf for the head and the shoulders) is also common. Muslim women sometimes wear *churidar* (tight-fitting) pyjamas, *kurta* and *dupatta* but they also wear saris and blouses and at times the *garara* (a very full, long, divided skirt).

Communal Life

Amusements and Recreations—There are 3 picture-houses in Mathura city (one being in the cantonments) and one each at Vrindaban and Kosi Kalan all of which have a total seating capacity of 2,500 persons. The cinema is a popular means of entertainment with the people of the district and the monthly average of cinema goers is about 1,07,000. There

are a few cultural associations in the district, some of the better known being the Braj Kala Kendra, Braj Sangeet Samiti, Sangeet Kala Sangam, Bhartiya Kala Kendra and Natya Parishad. Folk songs — which are a distinctive feature of the district — are Rasia and Dhola as is the Raslila which is a sort of folk drama accompanied by folk dances and songs in which children take part, the main feature being the depiction of an episode from the life of Krishna : a boy, playing the flute, stands in the middle and girls dance round him, to the accompaniment of music, etc. the theme being the love of the *gopis* for Krishna. There are several clubs and associations in the district, some of the better known being the Jubilee, Rotary, Rifle and Modern. The members are officials, lawyers, doctors, businessmen, etc. Some organizations which also have their own clubs or associations are the Railways the Military and the Police. The government is running a Vyayamshala at Dampiernagar in Mathura city for imparting physical training to young persons. On special occasions people arrange *swangs* or *bhakts* (open-air dramatic performances), Raslila and *nautankis* (folk dramas interspersed with dances — generally held out of doors). In the rural areas fairs, festivals, religious and social gatherings are the only occasions for recreation and amusement. Games like tug of war, *kho-kho* and such games and sports as wrestling, volley-ball, etc., are popular in the towns and villages and tournaments are organised through the planning department and the Prantiya Rakshak Dal. The former also organizes youth welfare schemes such as *bhajan mandals* (groups singing devotional songs) and has opened 300 youth clubs, 92 Mahila Mandals and 77 Bal Mangal Dals. The State information department established 224 community listening centres and exhibited about 70 documentary films and 7 *kathputli* (marionette) performances in the district in 1963-64.

Impact of Zamindari Abolition on Social Life

Prior to the abolition of the zamindari system in the district, an area of 9,31,207 acres was held by 1,14,181 zamindars. The U. P. Zamindari Abolition and Land Reforms Act, 1950 (Act No. I of 1951), came into operation in the district on July 1, 1952, which brought about a significant change in the social and economic life of the people. Formerly life in the villages centred round the zamindars but after abolition the institution of the *gaon* panchayat (which acts on behalf of the village community and is vested with wide powers of land management) came into being. It ensures the rights of the cultivators and has removed the fear of ejectment or undue increase in revenue. *Begar* (forced, unpaid or underpaid labour) and *nazrana* (premium) have ceased to exist. With the abolition of zamindari and the emergence of new social and economic forces, the tillers of the soil cannot be exploited any more. The landlords (both big and small) have been hard hit by the abolition of the zamindari system ; those entirely dependent of their rent-rolls,

especially the smaller zamindars, are worse off but most of them have adapted themselves to the changed circumstances, large number tilling the land in their capacity of *bhumidhars* or *sirdars* and others going in for politics, business, etc. Those cultivators who became *bhumidhars* and *sirdars* also gained stability in status and became masters of their own land, the land revenue now being paid direct to the State.

The old social system which was based on semi-feudal traditions of reciprocity in which the zamindar acted as the guardian of the village community has also disappeared. In their days the big landlords were the mainstay of men of letters, musicians, artists, jewellers, craftsmen, etc., and actively supported and often participated in local religious and cultural activities and helped the poor in times of natural calamities. This bulwark has now ceased to exist. Those traders who dealt in articles of luxury in demand by the zamindars have had to find new avenues of employment. The elimination of the intermediaries between the State and the cultivators has brought the last named into direct contact with the State and has imbued them with a sense of self-respect and dignity.

The U. P. Zamindari Abolition and Land Reforms Act, 1950, (Act I of 1951) replaced the numerous classes of tenure holders that existed (in the district) by a simple and uniform system with 2 main classes of tenure holders, the *bhumidhar* and the *sirdar*. In 1963-64 there were in the district 90,629 *bhumidhars* and 1,32,591 *sirdars* holding 3,61,269 and 4,43,900 acres of land respectively. A co-ordinated plan of rural reconstruction has been undertaken in the district (as in other districts in the State) in which gaon panchayats, Kshettra Samitis and the Zila Parishad are playing a significant role in improving agricultural productivity which is one of the bases on which progress depends.

CHAPTER IV

AGRICULTURE AND IRRIGATION

Land Reclamation And Utilisation

The district lies in the basin of the Yamuna which flows from north to south and divides it into two almost equal parts of somewhat dissimilar characteristics. The eastern part—comprising the tahsils of Mat and Sadabad — is the most important tract in the district for agricultural purposes and being also well provided with canals and wells, it is put to intensive cultivation. The northern part of tahsil Mat has many lagoons formed by the Yamuna, the most important being the Noh and in the southern there are ravines which flank that river. The second tract (lying to the west of the Yamuna) includes the tahsils of Chhata and Mathura. The surface here is less uneven than that of the eastern part and is somewhat hog-backed. It has no marshy spots and outcrops of the outlying spurs of the system of the Aravalli hills occur here and there in these two tahsils. Francois Bernier, the French traveller who travelled in the Mughal empire from 1656 to 1668, writes in his memoirs that Mathura was considered by the Mughals to be 'one of the most fertile and agreeable situations in Hindoostan'[1]

In 1951, there were 5,31,196 persons in the district who depended on agricultural pursuits, the number of cultivators and agricultural labourers being 1,77,258 and 8,917 respectively and that of persons engaged in forestry, fishing, hunting, plantations, orchards, etc., 4,086. Of the total population 20.41 per cent was made up of agricultural workers and 0.45 per cent of those engaged in forestry, etc.

The census of 1961 does not give separate figures in respect of the number of persons in the district who depend on agriculture but the total number of agricultural workers in the district is 2,35,236 (or 21.96 per cent of the total population) of which the number of cultivators is 2,07,638 (or 19.38 per cent), agricultural labourers 27.598 (or 2.58 per cent) and that of those engaged in forestry, etc., 5,111 (or 0.48 per cent).

During 1963-64 the cultivated area in the district was 7,71,294 acres (nearly 83 per cent of its total area), the culturable land, which included groves, orchards, forests, pastures and grazing grounds, fallow land, etc., 89,214 acres (9.6 per cent) and the unculturable land which included areas covered with water, land occupied by habitations, railways, roads,

1. Bernier, Francois : *Travels in the Mogul Empire*, Second Edition revised by Vincent A. Smith, 1914, p.284.

buildings, burial grounds, barren lands, etc., 71,605 acres (7.7 per cent). Tahsils wise details for the year have been given in Table V (i), (ii) and (iii) of the Appendix.

Cultivated Area

In 1847-48 the cultivated area of the district (as it was then constituted) was 5,56,812 acres (nearly 66 per cent of the total area of the district) and in 1853 it was 7,33,362 acres (nearly 71 per cent). According to the report of the Settlement of 1879, the area recorded as cultivated (and assessed for the payment of land revenue) was 6,49,293 acres (or 83.5 per cent of the total area) of which tahsil Sadabad had the highest proportion – nearly 86.8 per cent – followed by tahsils Chhata and Mahaban with over 83 per cent while the tahsils of Mat and Mathura slightly exceeded 79 per cent. The quinquennial average area under cultivation for 1901-06 was 7,08,521 acres (about 77 per cent of the total area), for 1916-21 it was 6,37,385 acres (about 69 per cent), for 1931-36 it was 6,72,772 acres (about 73 per cent), and for 1946-51 it was 7,46,318 acres (about 80.7 per cent). In 1961-62, the cultivated area was 7,70,602 acres (or 82.5 per cent) and in 1963-64 it was 7,71,294 acres ,about 83 per cent), the area in the tahsils being: Chhata 2,12,380 acres, Mat 1,76,175 acres, Mathura 2,12,455 acres and Sadabad 1,70,284 acres.

Culturable Land

The exact figure of the area of culturable land in the district before 1901 is not available as in the Settlement Report (1879) and other records of those times, groves, old and new fallows and land presumably capable of cultivation were sometimes included in the category of culturable land and sometimes not. Quinquennial average area of culturable land (including current fallow, groves, forests, etc.,) for 1901—06 was 1,52,684 acres (or about 16 per cent of the total area of the district), for 1916-21 it was 2,19,661 acres (or 24 per cent), for 1931—36 it was 1,79,646 acres (or 19 per cent) and for 1946—51 it was 1,09,490 acres (or 17 per cent). In 1949-50 an enquiry instituted by the State agriculture department revealed that the extent of such land in the district was 71,299 acres (or 7.7 per cent of the total area) which included land covered with forests, groves, thatching grasses, shrubs and bushes, pastures or threshing floors and lands affected by waterlogging, floods, malaria, want of irrigation facilities, etc. In 1960-61 the extent of such land was 90,404 acres (or 9.7 per cent of the total area of the district) and 1963-64 it was 89,214 acres (about 9 per cent) of which 30,397 acres was in tahsil Chhata, 19,421 acres in tahsil Mat, 26,568 acres in tahsil Mathura and 12,828 acres in tahsil Sadabad.

Precurious Tracts

To some extent the lack of natural drainage lines in the district has been met by the construction of artificial drains in the western tract

which saves the land from being flooded during years of excessive rainfall. The problem of insufficiency or untimeliness of rainfall has been solved to some extent by the construction of canals, distributary channels and tube-wells. The cliffs on both sides of the Yamuna throughout the district (particularly in the western tract of tahsil Mathura bordering on Rajasthan), the brackish water tracts in the same tahsil (near the boundary of Aligarh district) and the Karwan river tract in tahsil Sadabad are areas which are still in dire need of irrigation facilities.

The nature of the soil and the unevenness of the terrain in the first portion preclude the sinking of tube-wells but other measures like lifting water from the river by means of mechanically driven pumps, provide the required relief. In the next two tracts the Mat and Hathras branch canals provide irrigation facilities but the supply of water in these canals is not always sufficient for the cultivators' needs. The only remedy for the brackish water tract is lift irrigation on a large scale from the wells (that occur here and there in that area) in which there is sweet water. The Karwan river tract could be improved by the prevention of the scouring of the bed of the river. The river (also known as the Jhirna) was once a winding, slowly moving stream. In 1887, when it became flooded, the bends in its course were straightened and the bed lowered by a few feet. The result, however, was far from that intended as there has been a continuous retrogression of levels (especially in its lower reaches) the bed becoming more or less a deep ravine and the adjacent fields becoming eroded.

On the left or eastern bank lie several depressions once occupied by the Yamuna itself, the most important being occupied by the Noh lagoon, the length of the outer curve of which is about 16 km., the total area of the lowland it includes being about 7,568.7 acres. When the rainfall is heavy — leading to floods in the Yamuna — a large volume of water rushes into this depression. These floods are not always injurious to the soil as where it is stiff clay, the sand suspended in the flood-water combines with it to make a rich loam which even without irrigation is capable of producing a good yield of wheat and of other Rabi crops.

The only tract which suffers from supersaturation is that adjacent to the main line of the Agra canal especially towards the north in tahsil Chhata where the saline efflorescence known as *reh* has made its appearance in many villages. At Kosi also waterlogging has been prevented by the improvements made.

The perimeter of natural depressions roughly surrounding the western and south-western part of tahsil Mathura and the adjacent areas in and outside the district cause the whole area to be waterlogged during periods of heavy rainfall. In 1964, nearly 4,000 acres of cultivated area was thus affected, the town of Govardhan being saved only after a struggle.

The building of the Govardhan drain was commenced in 1962 by the States of U. P. and Rajasthan. It has a total length of nearly 80 km. of which about 64 lie in the districts of Mathura and Agra. The cost to be borne by U. P. will amount to Rs 67 lakhs and the total area to be relieved will be 48,000 acres. In September, 1965, the Government of India appointed a committee to study this problem furthre and to suggest remedial measures.

Mathura is one of the eight districts of the State where a scheme of soil conservation is being carried out, nearly 8,000 acres of land being conserved in 1961-62 and a sum of Rs 21.77 lakhs being spent on this scheme in these eight districts.

Irrigation

The first recorded statistics of irrigation are available from the revision of land records carried out in 1848-50 when of the total cultivated area of 6,47,481 acres, 2,49,932 acres (or 38.6 per cent) were irrigated. At the Settlement of 1879 the irrigated area in the district was 53.5 per cent of the total cultivated area the rise being proportionate in all the tahsils. From 1885 to 1888 the annual average irrigated area was 1,65,453 acres or 24.29 per cent of the average cultivated area, the highest figure being 2,17,027 acres (or 35.52 per cent) in 1885 and the lowest 1,34,286 acres (or 19.12 per cent) in 1888. During the following decade the average irrigated area rose to 1,83,370 acres (or 26.31 per cent of the average cultivated area). Although the district suffered a severe famine in 1896-97 and the cultivated area shrank to a lower figure than in any year of the period, no less than 2,83,606 acres (or 41.88 per cent) were irrigated. In 1908 the district again suffered a famine, the irrigated area then being 3,10,834 acres (or 51.28 per cent) of the cultivated area. The facilities of irrigation made available by the construction of the Agra canal (which was opened for irrigation in 1874) and the extension of the Mat Branch (completed in 1906) made a marked improvement in the tahsils as regards the areas irrigated and cultivated. The quinquennial average figures for the period ending with 1907 show that tahsil Mathura had the largest proportion of cultivated area under irrigation with 38.71 per cent, Sadabad followed with 37.50 per cent, then came Chhata with 34.37 per cent, Mat with 33.31 per cent and then Mahaban with 30.46 per cent. The average irrigated area for the district for the quinquennium ending with 1906, was 2,50,040 acres (or 35 per cent of the cultivated area), for that ending with 1921 it was 2,47,135 acres (or 39 per cent), for that ending with 1936 it was 2,32,639 acres (or 35 per cent) and for that ending with 1951 it was 2,66,064 acres (or 36 per cent). In 1960-61 the area actually irrigated was 3,23,407 acres (or 42 per cent) and in 1963-64 it was 3,03,844 acres (or 39.4 per cent) of which tahsil Chhata had 75,710 acres (or 35 per cent), Mat 70,155

acres (or 40 per cent), Mathura 90,684 acres (or 42.9 per cent) and Sadabad 67,295 acres (or 39 per cent), the area irrigated more than once in the district being 39,605 acres.

Sources of Water-supply (Irrigation)

Wells—Before the construction of canals (in 1874) and tube-wells (in 1951) in the district, wells constituted practically the only major source of water for cultivation. The area irrigated from tanks, rivers, etc., has generally been very insignificant. The suitability of well-water for irrigation (which depends on the depth at which the water is available and the character of the water found in the well) varies in different parts of the district. At the time of the Settlement of 1879 the depth of water in the transyamuna tract ranged from about 9 m. in tahsil Mat to 12 m. and 13.7 m. in Mahaban and Sadabad respectively. In western Mathura (near the Yamuna ravines and the Chhata hills) it was again about 9 m. But in the central plateau of the same tract it was far greater and in the south it ranged from 13.7 m. to 18.3 m. In the north of tahsil Chhata (including Kosi) the depth seldom exceeded 15.3 m. Important climatological phenomena like droughts (in 1897-1900) and topographical changes like the construction of canals have played an important part in the district. Around 1900 the water level sank considerably in the eastern part of tahsil Mathura. In the other tahsils the average distance of water from the surface was about 15.3 m. in Mat, 18.3 m. in Sadabad and 22.8 in Mahaban. The construction of the Agra canal slightly raised the water level of wells in its area, the highest rise of 2.23 m. occurring in tahsil Chhata and in wells at a distance of 914 m. from the canal or its distributaries and the lowest rise being that of 0.96 m. in Kosi and in wells between 2,438.4 m. and 3,048 m. distant from the canal or its distributaries. In many villages of tahsil Chhata, situated near the main canal or one of its distributaries, water is only 3.04 m. from the surface. On the whole the canals have been helpful in raising the water level of the wells and in maintaining it at a steady level in years of drought, during the hot weather and the winters and even in years of heavy rainfall by the process of percolation from and to the canals. But the rise in the level of the water has also had two adverse effects on the wells of the district: from the time the Agra canal has been in use the water level has risen in the cisyamuna tract and is most noticeable in tahsil Chhata where the water in the wells, which was formerly sweet, has become altogether brackish and unsuitable for agricultural purposes; kutcha wells have become unusable, as with the influx of water the sandy sides fall in and repairs become impossible. Experiments in deep-level borings and in tapping springs still lower down have been made from time to time to locate new sources of sweet water and as wells still constitute one of the major sources of irrigation in the district because of the dearth of water in the canals their construction is being emphasised,

government also rendering monetary help in the form of loans and grants to private individuals for the construction of pakka wells. The three types of wells generally found here are the pakka well (known as *gola*) in which a thick masonry cylinder is sunk from the mouth right down to the water level; the kutcha well; and the *garwari* well (a special feature of the district) which is a kutcha well with a lining either of pieces of wood of *faras* (a species of Tamarix) fastened together or irregular baked earthen slabs wholly or partly covering the inside of the well. In the best *garwari* wells these slabs are curved and have a tongue at one end and a fork at the other (known as *kainchi* or scissors) so that they can be joined together to form a circular shell and when the joints and courses are laid in mortar and the lining is carried up to the mouth of the well the result is almost a pakka well. Another type of kutcha well known as *ajhar* also has a lining of about 30.4 cm. of stalks of *arhar* (*Cajanus cajan*) at the bottom. The type of well sunk depends largely on the nature of the underlying soil. East of the Yamuna (unlike the area on its west) the subsoil is usually firm and the walls of kutcha wells need little support which accounts for nearly five-sixths of the number of kutcha wells in the district being found in the tahsils of Mat and Sadabad and in the transyamuna part of tahsil Mathura. The bulk of pakka wells is found in the cisymuna tract and such wells command a larger irrigable area than other types. In the Yamuna *khadar*, where the water is sometimes within a few metres of the surface, the *dhenkli* or bucket is used by hand for lifting the water for irrigating the fields. At times, depending on the nature of the substratum of the soil, water of different varieties (sweet, brackish, etc.) is found in neighbouring localities. In the course of digging the Agra canal it was found that a vein of pure clay mixed with nodular lime-stone existed adjacent to an area the entire undersoil of which rendered the water of the wells brackish. The worst type of water is found in the north-west of tahsil Mathura and the south-west of tahsil Chhata, where in some places drinking water can only be obtained from the village pond or from shallow percolation wells sunk near it. The proportion of wells yielding sweet water is 54 per cent in the tract on the left of the Yamuna and 51 per cent in that on the right. The water of the district has been divided into three main classes. Brackish water deposits a white substance in the Irrigation channels and fields which is harmful to crops unless there are heavy rains when it can be used for irrigating wheat, barley, tobacco, cotton and millets. Bitter water turns the plants rust in colour and gives the soil a light texture, the stalks of spring crops irrigated with it turning yellow and being shorter, only an abundance of rain helping to raise good crops of wheat, barley, cotton and millets. Oily water (which has a very bad taste) deposits a yellowish efforescence on the soil which becomes caked like clay and does not permit the absorption of water for a long time but it is good for wheat, barley and millets. These three types of water

are also found in combination at times. The worst type is *kharejarel* which is strongly impregnated with salt and leaves an oily scum on the surface of the fields.

During the quinquennium 1901-06 there was in the district an average number of 35,990 wells of which 6,748 were pakka, an average total area of 1,16,500 acres (or about 47 per cent of the irrigated area) being irrigated by them ; during that of 1916-21 it was 32,727 of which 7,112 were pakka and irrigated an average total area of 76,416 acres (or 31 per cent) ; during that of 1931-36 it was 27,993 of which 7,780 were pakka and irrigated an average total area of 61,293 acres (or 27 per cent) ; and during that of 1946-51 it was 24,984 of which 9,128 were pakka and irrigated an average total area of 52,580 acres (or 20 per cent). In 1957-58 the number of wells in the district was 12,034 of which 5,873 were pakka, the total area irrigated by them being 50,302 acres (or 17.5 per cent of the irirgated area of district) and in 1963-64 it was 17,068, of which 12,454 were pakka, the area irrigated by them being 53,802 acres (or 18 per cent of the irrigated area) of which 3,710 acres lay in tahsil Chhata, 18,282 in tahsil Mat, 10,073 in tahsil Mathura and 21,737 in tahsil Sadabad.

Canals—The Agra Canal is the oldest canal of the district and was opened for irrigation in March, 1874. Its headworks are on the Yamuna at Okhla (which is contiguous with Delhi). It enters the district at the village of Hatana (in tahsil Chhata) and flowing along the ridge of the western plain in a course roughly parallel to the Yamuna, flows through the middle of tahsils Chhata and Mathura. Originally it was built mainly for purposes of navigation and a channel from the main canal (near Aring) to Mathura was also constructed to allow boats to have access to the city. But navigation was disallowed in 1904 and since then the canal has been used as an escape line. The total length of the main canal in the district is 80.46 km. and there are nearly 643.74 km. of distributaries and minor channels, 136.79 km. of drainage works and 33.79 km. of escape channels. The four irrigating systems on the right bank of the canal are the Nandgaon, Kosi, Aring and Fatehpur Sikri distributaries and numerous minor distributaries and channels branch off from them. The Nandgaon distributary irrigates the western portion of tahsil Chhata, the north-west of tahsil Mathura and the very dry tract on the western border of the district. The Kosi distributary waters that portion of tahsil Chhata which lies between the Nandgaon distributary and the main canal and part of tahsil Mathura. The major length of the Aring distributary lies in tahsils Mathura and Chhata and it also benefits the dry tract extending from Govardhan to Sonkh and Rasulpur (near the Rajasthan border). The last distributary mainly irrigates the tahsil of Mathura. On its left bank are the Bukharari distributary which irrigates the precarious tracts

in tahsil Chhata along the Yamuna as far south as Shergarh ; the Shergarh and Sahar distributaries which irrigate parts of tahsils Chhata and Mathura ; the Mathura and Farah distributaries which mainly provide water to tahsil Mathura ; the Hasanpur distributary which irrigates some parts of tahsils Chhata and Mathura and also acts as an escape channel ; and lastly the Agra terminal, the Sikandra distributary and the Keetham escape (the last mainly carrying the surplus water of the canal to the Yamuna). The southern portion of the district (bordering the Agra district) is benefited by these channels only to a limited extent.

The Mat Branch canal was originally constructed between 1851 and 1855 and formed a part of the old Ganga canal. The work consisted of a feeder channel 10½ miles (16.89 km.) long with its headworks at Dehra [in Meerut district at mile 110½ (176.89 km.) of the Ganga canal] and though it terminated in Aligarh district at that time, its name was given to it in anticipation of its extension in other district of Mathura. The extension work (which was delayed mainly because of want of sufficient water in the Ganga canal) was completed in 1906 at a total cost of Rs 12,18,466. It enters the district near the village of Bhureka in tahsil Mat and flows for 14.48 km. along the border of Aligarh district. After passing through the tahsils of Mat and Mathura it escapes into the Yamuna ravines in the south of the latter tahsil through two of its distributaries—the Baldeo and the Daghaita. The northern portion of tahsil Mat is watered by the Jewar, Bajana and Jarara distributaries ; the southern part of this tahsil and the trans-Yamuna portion of tahsil Mathura are irrigated by the Mahaban distributary ; the Sadabad distributary waters parts of tahsils Mathura and Sadabad and then tails off into the Karwan river, 4.82 km. south of Sadabad ; the Aira Khera distributary and the Barahna minor provide water for the tracts lying between the Sadabad distributary and the main canal line ; and the Jagsana distributary, which irrigates the southern part of tahsil Mathura and the western part of tahsil Sadabad, escapes into the Karwan river just beyond the boundary of the district. The Bhureka, Lohi, Dandisra and Karab distributaries and the Mir minor take off from the main canal, the Khaira minor from the Jarara distributary and the Chotwa minor from the Sadabad distributary. The main canal its distributaries, drains and escape channels totalled 2,148 km. in the district in 1963-64 and provided irrigation to about 2,45,923 acres in that year.

The Hathras Branch canal takes off from the Mat Branch near the village of Bhureka in tahsil Mat and was completed in 1909—11 at a cost of Rs 17,72,189. It flows through tahsil Mat for a short distance in the area near its head reach and then leaves the district for Aligarh but it re-enters the district at Chamarpura (in tahsil Sadabad). It provides irrigation for the area east of the Karwan river in tahsil Sadabad. The

Bisana, Gajrauli, Sahpau, Marhabhoj and Satrauli distributaries and the Barhar and Tamsi minor are its main distributary channels in the district which measures nearly 67.59 km.

The quinquennial average of areas irrigated (in acres) by means of these canals, and the percentages of the total irrigated area are specified below :

1901—1906	..	..	..	..	1,33,269	53%
1916—1921	..	..	..	..	1,70,132	69%
1931—1936	..	..	..	..	1,70,984	74%
1946—1951	..	..	..	..	2,12,958	80%

In 1960-61 the actual irrigated area was 2,68,044 acres (83 per cent). In 1963-64 it was 2,85,659 acres (on 94 per cent of the irrigated area) of which 78,463 acres was in tahsil Chhata, 67,118 acres in tahsil Mat, 85,699 acres in tahsil Mathura and 54,379 acres in tahsil Sadabad.

Tube-wells—The first tube-well in the district was constructed at Mathura in 1956 and one more was added to meet the requirement of the veterinary college there during the Second Plan period. In 1964-65 the district had 4 tube-wells and the area irrigated by them was 726 acres. The soil strata (particularly in the western portion of the district which is adjacent to the Rajasthan desert) is not found to be suitable for the working of tube-wells which is the main reason for their not being installed here.

Other Sources—The area irrigated by lakes, tanks, ponds, etc., in the district is insignificant, the quinquennial averages from 1901 to 1951 being mentioned below. From 1901 to 1906 it was 223 acres ; from 1916 to 1921 it was 587 acres ; from 1931 to 1936 it was 362 acres ; and from 1946 to 1951 it was 526 acres. In 1960-61 it was 210 acres and in 1963-64 it was 510 acres.

Potentialities of Expansion of Irrigation Facilities—Nearly 2,26,700 more acres will receive irrigation facilities by the Agra canal system when more water will be available in it after the completion of the Ramganga project in district Garhwal. The Mat Branch canal will also provide irrigation facilities for an additional area of 594 acres after the scheme of constructing more channels and distributaries in the district has been completed.

Agriculture Including Horticulture

Soils

The classification of the soils in the district as given in the Settlement Report of 1879 still holds good. In the *bangar* or uplands the soils vary from *dumat* (rich loam) to *bhur* which is constituted of deposits of blown

sand and fine dust [which in course of time becomes constituted into mounds of sand (known as *puths*) a characteristic of the upper courses of many north Indian rivers including the Yamuna]. *Dumat* is not plentiful in the district and is found only in tahsils Mat and Sadabad and the northern tract of Chhata. *Piliya* (light yellow loam) which has a large proportion of sand is not plentiful in the district and is more workable after irrigation than *dumat*, the inferior varieties differing little from *bhur*. *Dahar* or pure clay is found only in the terai or lowlands. It is hard and unyielding and responds to the plough only if it is moist. As a rule both *bhur* and *puth* are found in association with lowlying patches of clay into which the alumina of the soil finds lodgement. In the *behar* (the ravines of the Yamuna) the soil (which is largely mixed with *kankar*) becomes impoverished by drainage, resulting in very poor harvests. The riverine soils are generally similar to those in the uplands. The hard red loam near the ravines of the Noh lagoon is called *piraunda*, the old sand banks of the Yamuna being known as *magro*. The soils found in the river beds are called by a variety of names such as *tari*, *dabua*, *jhawar*, *kunda*, *jhada*, *kil* and *khapra*. The general soil around the *jhils* and ponds is *chiknot* which is also called *bhabra* in some villages. The groundwork of all the firmer soils is clay : in the area surrounding Nohjhil (a lake in tahsil Mat) and in those places where water stagnates, the clay becomes viscous and slippery and is known as *chiknot* but the action of running water causes it to get mixed with sand and other matter and turns it into a fertile loam which is richest along the edges of the river. In recent years the Thar desert has made inroads into the district on its west and south-west.

In the district arable soil is considered important according to the facilities of irrigation available and to accessibility. The fields capable of being watered artificially are styled *chahi* and those not, *khaki*. Those nearest the village are termed *bara*, those which are remote *manjha* and those farthest away *barha*. Generally the prevailing soil of the district is an easily workable and productive *piliya*, rising in places to the dignity of a rich brown loam. To the west the proximity of the hills produces a tract of lighter soil ; on the left of the Yamuna the sands stretch eastward.

According to the Settlement Report of 1924, there were the following types of soils in the district : *bara*, *barha* I, *barha* II, *barha* III, *puth*, *khadar* I and *khadar* II.

Harvests

As elsewhere in the Doab, the usual harvests of the district are the Kharif (autumn), the Rabi (spring) and the Zaid (the extra or the hot weather harvest). According to the Settlement Report of 1879, the Kharif occupied 4,14,950 acres and the Rabi 3,16,189 acres. The quinquennial averages of the areas under the two harvests for the period

1901—1906 were 1,44,108 and 3,33,359 acres; for 1916—21 they were 4,20,861 and 3,07,280 acres; for 1931—36 they were 3,88,323 and 3,72,618 acres; and for 1946—51 they were 4,01,072 and 4,65,679 acres respectively. In 1951-52, they occupied 4,06,631 and 5,32,610 acres respectively; in 1956-57 they covered 4,17,325 and 5,41,381 acres respectively; in 1960-61, they extended over 4,15,719 and 5,47,937 acres respectively; and in 1963-64 the areas covered by them were 4,08,811 and 5,31,718 acres respectively.

At the Settlement of 1879, the *dofasli* (double-cropped) area was 30,314 acres, from 1885 to 1888 the annual average was 61,913 acres, for the next decade it was 71,655 acres and the highest figure recorded was 1,07,728 acres in 1897-98. The quinquennial average for the period 1901—06 was 71,912 acres for 1916—21 it was 92,996 acres, for 1931—36 it was 90,312 acres and for 1946—51 it was 1,22,708 acres. In 1951-52 its area was 1,71,571 acres, in 1956-57 it was 1,85,681 acres, in 1960-61 it was 1,64,285 acres and in 1963-64 it was 1,75,064 acres.

The Zaid or hot weather harvest occupies a very insignificant area as compared with that of the Kharif, Rabi and the double-cropped areas and normally it does not cover more than a few thousand acres, the bulk of which is found in tahsil Mathura along the Yamuna (particularly in the neighbourhood of Mathura city). Melons, vegetables and spices constitute its major crops. The quinquennial average of the Zaid area from 1906 to 1951 fluctuated between 2,996 acres and 2,275 acres and in 1963-64 it was 2,202 acres. The tahsilwise details of the areas occupied by the food and non-food crops under the three harvests are given in Table V (i) of the Appendix.

Principal Crops

The chief Kharif staples are *bajra* (*Pennisetum typhoides*), jowar (*Sorghum vulgare*) and cotton. A characteristic feature of the district is that paddy is hardly ever grown in more than a few acres.

Cotton—This, the most important cash crop, is grown in Kharif in the tahsils of Chhata and Mathura. Generally it is sown mixed with *arhar* (*Cajanus cajan*). In the quinquennium ending with 1951, the average area sown with it was 12,578 acres which in 1960-61 increased to 23,198 acres (nearly 3 per cent of the cultivated area), the average yield per acre being 1·03 maunds.

Jowar—This is one of the important Kharif food crops of the district and forms one of the major staple elements in the diet of the poor village folk. Like *bajra* it can be grown easily even in poor and sandy soils and where facilities for irrigation are limited or are not available. The stalk and leaf portions are used mostly as cattle fodder (*chari*) and consequently it is the only major fodder crop also. In the areas near the towns the crop yields a good income to the cultivators. Like *bajra* it is also sown

mixed with *arhar*. Recently some varieties have been developed which can be sown either as a food crop or as a fodder crop. In the quinquennium ending with 1951, the average area sown with jowar was 97,203 acres but in 1960-61 the area sown decreased to 73,813 acres (nearly 10 per cent of the cultivated area) when the average yield per acre was 1.43 maunds.

Bajra—This is also one of the main food crops of the Kharif. Generally it is sown alone but is also often mixed with arhar. The stalks and stubble are also used as fodder for cattle. In the quinquennium ending with 1951, the average area sown with *bajra* was 1,25,122 acres and in 1960-61 the area sown was 1,35,677 acres (nearly 18 per cent of the cultivated area), the average yield per acre being 2.78 maunds.

Maize (*Zea Mays*)—In the quinquennium ending with 1951, the average area sown with maize was 12,172 acres and in 1960-61 the area sown was 17,903 acres (nearly 2.3 per cent of the cultivated area), the average yield per acre being 1.58 maunds. Generally it is grown in all parts of the district but tahsil Mat grows more than one-third of the total produce. The leaves and stalks are used as cattle fodder.

Indigo (a species of *Indigofera*)—A flourishing cash crop of the district at the beginning of this century, its cultivation has steadily declined. In the quinquennium ending with 1906, the average area under it was 1,655 acres the maximum area covered by it—3,607 acres—being reached at the end of the quinquennium 1916—21. It is not grown at all now.

The major Rabi staples are wheat, gram, barley and peas.

Wheat (*Triticum aestivum*)—This is the principal crop of the Rabi and is grown in all parts of the district. Tahsil Mathura had the largest area (51,915 acres) under wheat in 1963-64, next came Chhata with 46,106 acres, Mat with 38,312 acres and then Sadabad with 32,525 acres. It is usually sown alone. When sown with barley it is known as *gujai* and when with gram as *gochani* and when wheat, barley, gram and pea are all sown together the mixed crop is called *bejhar*. The dried stalk of the wheat plant makes good fodder for cattle. Wheat is an expensive crop to raise and needs careful and deep ploughing, timely and sufficient manuring and a considerable amount of hard labour and irrigation facilities. Before canal irrigation came to be utilized, the cultivation of wheat was generally concentrated in the eastern tract of the district where there is a hardworking peasantry constituted of sturdy Jat cultivators, the soil is good, water from wells abundant for irrigation and good water-supply due to the canals that serve these parts. In the quinquennium ending with 1951 the average area sown with wheat was 1,21,444 acres and in 1960-61 it was 1,96,042 acres (25.3 per cent of the cultivated area), the average yield per acre being 13.11 maunds.

Gram (*Cicer arietinum*) —This is one of the major Rabi crops of the district and does not require either very good soil or much manuring as it is leguminous and adds to the fertility of the fields. It is grown all over the district but more so in the comparatively drier western parts and is sown alone or mixed with wheat or barley. In the quinquennium ending with 1951, the average area sown with gram was 1,75,993 acres and in 1960-61 the area sown with it was 1,56,318 acres (about 20.2 per cent of the cultivated area), the average yield per acre being 11.65 maunds.

Barley (*Hordeum vulgare*) —This is also an important Rabi staple and is grown throughout the district, particularly in the eastern parts but unlike wheat does not require a great deal of labour, a very fertile soil or much irrigation. It is sown alone or in combination with wheat, gram and pea. In the quinquennium ending with 1951, the average area under barley was 1,04,057 acres, the area sown with it in 1960-61 was 89,399 acres (11.5 per cent of the cultivated area) and the average yield per acre was 13.32 maunds.

Pea—Though an important Rabi Crop, this hardy cereal is generally sown mixed with barley and gram. In the district improved varieties are gradually replacing the indigenous. Being a leguminous crop it is also used in the rotation of crops for increasing the fertility of the field. In 1960-61 the area sown with it was 42,397 acres (5.5 per cent of the cultivated area) and the average yield per acre was 9.52 maunds.

Other Food Crops

The other major food crops produced in the district in Rabi and Kharif are pulses *arhar* (*Cajanus cajan*), *masur* (*Lens culinare*), *urd* (*Phaseolus mungo*), *mung* (*Phaseolus radiatus*) and *moth* (*Phaseolus aconitifolium*). In 1960-61 the area covered by *arhar* was 36,461 acres (the average yield per acre being 13.17 maunds), by *masur* 1,711 acres (the average yield per acre being 4.32 maunds), by *urd* 3,858 acres (the average yield per acre being 3.93 maunds), by *mung* 342 acres (the average yield per acre being 3.16 maunds) and by *moth* 319 acres (the average yield per acre being 3.79 maunds).

Other Non-food Crops

In 1960-61 the major non-food crops of the district in Rabi and Kharif constituted oil-seeds, *til* (*Sesamum indicum*) covering 2,765 acres; groundnut (*Arachis hypogaea*) 86 acres and mustard or *sarson* (*Brasica campestris*) 2,606 acres, sunn-hemp (*Crotalaria juncea*) 820 acres; and tobacco (*Nicotiana tabacum*) 810 acres. In 1963-64 spices (including chillies, ginger, turmeric etc.) covered 106 acres.

Sugarcane is an important Kharif cash crop. During the quinquennium of 1901–06 the average area under this crop was 2,432 acres. During the quinquennium of 1946–1951 it had increased to 28,602 acres

and in 1960-61 it was 56,551 acres (7.3 per cent of the cultivated area), the average yield per acre being 452.57 maunds. It is grown mostly in the tahsils of Chhata, Mat and Mathura.

The following statement indicates the average yield per acre (in maunds) of the major Rabi and Kharif crops in the district as compared with the average State yield for 1960-61 :

Crops	District Average	State average
Sugar-cane	452·57	444·76
Potato	93·80	77·79
Barley	13·32	10·01
Arhar	13·17	14·72
Wheat	13·11	10·94
Gram	11·65	7·78
Tobacco	10·69	9·44
Peas	9·52	10·79
Ground-nut	8·05	9·02
Masur	4·32	4·40
Urd	3·93	3·93
Mung	3·46	3·46
Bajra	2·78	4·27
Jowar	1·43	6·00
Maize	1·58	6 45
Cotton	1·03	1·20

Fruits and vegetables also occupy a sizeable area of the district and form an important proportion of the Zaid crops. Bananas, citrus fruits, mangoes, guavas, *ber* (*Zizyphus mauritiana*), melons and marmelos are the main fruits grown in the district and the area covered by them in 1963-64 was 2,607 acres. The area covered by vegetables in that year was 1,240 acres, while potato (being the most important) occupied 2,771 acres in 1962-63. There is a fruit and vegetable preservation factory at Masani and its products are also sent outside the district.

Improvement of Agriculture

Implements—According to the live-stock census of 1961, the number of agricultural implements in the district was as follows :

Ploughs	72,119
Tractors	59
Sugarcane crushers	1,178
Oil pumps for irrigation	89
Electric pumps for irrigation	46
Ghanis (oil-seed crushers)	545
Bullock-carts	22,831

Nearly 40 per cent of the agricultural operations in the district are being carried out with improved implements. The number of implements distributed in the district by the agriculture department since the start

of the First Five-year Plan up to the end of the third year (1963-64) of the Third Five-year Plan was 3,614. Repairs are carried out by private blacksmiths, there being no government workshop in the district.

Seeds—Cultivators meet most of their requirement of seed from their own stocks or borrow from the money-lenders of the village. Seeds are also distributed to the cultivators on a *sawai* basis (returning a quarter more than what was borrowed) through the co-operative department seed stores. This scheme is in force to encourage the farmers to sow seeds of good quality and then to return the improved produce to the seed stores to replace old and degenerated seeds, nearly 25 per cent of replacement being made annually in this way. In the event of the cultivator not being able to return the seed in kind, he can pay the cost in cash instead. The agriculture department seed stores also issue the cultivators with seeds of improved quality for purposes of seed multiplication on payment in cash. There were 27 co-operative seed stores and 12 agriculture department seed stores in the district at the end of 1964. The following statement gives details regarding improved seeds of certain grains and the amounts distributed by these seed stores in the district from 1951 to 1964 :

Seed	I Plan period 1951-52 to 1956-57 (in maunds)	II Plan period 1956-57 to 1961-62 (in maunds)	III Plan period 1961-62 to 1963-64 (in quintals)
Wheat	[illegible]	6,78,479	1,17,209
Barley	[illegible]	[illegible]	14,078
Gram	[illegible]	70,488	18,932
Pea	[illegible]	26,160	10,804
Other seeds	[illegible]	[illegible]	440

Nurseries—There are two government nurseries in the district which supply seeds and seedlings of flowers, fruits and vegetables to the cultivators of the district. One, the Jawaharbagh nursery, is at Mathura which was started in 1953-54 and the other, the Raya Nursery, at Raya, which was started in 1952-53. Each is under a senior horticulture inspector. There are also two private nurseries, one at Mathura (started in 1957) and the other at Bhainsa (started in 1958). In 1963-64 nearly 10,655 seedlings and plants were supplied by these nurseries to the villagers in the district. The agriculture department also supplied nearly 11,060 plants and 97 kg. of seeds of fruit trees and of flowers and vegetables to the cultivators in that year.

Soil Nutrients—The traditional manures are cattle dung, farm refuse and stable litter. The cultivators (who can hardly afford large-scale application of chemical fertilizers) are increasingly taking to sowing green manure crops.

Compost Manure—The conversion of town and farm refuse into compost has become common in the district. Pits are filled with refuse, dung, stable litter, night-soil, garbage, etc., which is allowed to turn into manure. Run under the management of the various local bodies, there were 16 compost-making centres in the district in 1963-64.

Green Manure Crops—Generally the green manure crops sown in the district are *lobia* (*Vigna catiang*), *guar* (*Cyamopsis tetragonoloba*), *mung* (*Phaseolus radiatus*), *sanai* (*Crotolaria juncea*) and *dhaincha* (*Sesbania paludosa*). These plants supply a large amount of nitrogen and humus to the soil and also protect it from the onslaught of the rain which washes away its top fertile layers. In 1963-64 the total quantity of green manure seeds supplied by the seed stores of the agriculture department was 39 quintals and the area sown with them was 7,420 acres.

Chemical Fertilizers and Oilcakes—These are also mainly distributed through the agriculture and co-operative seed stores, although the cultivators can also obtain them from private shops and agencies. Among the oilcakes the cultivators prefer castor, neem and ground nut cakes and of the chemical fertilizers the nitrogenous group (particularly ammonium sulphate). The following statement shows the quantities (in quintals) of these types of fertilizers that were distributed in the district :

Fertilizers	I Plan period 1951-52 to 1956-57	II Plan period 1956-57 to 1961-62	III Plan period (part) 1961-62 to 1963-64
Nitrogenous	2.195	9.754	45,570
Phosphatic	..	427	4,237

Rotation of Crops and Fallowing—The practice of growing different crops in rotation on the same piece of land has been followed for centuries in the district but the methods and practical knowledge that were applied were empirical rather than scientific. With the introduction of improved methods of cultivation, the rotation of crops is being done on more scientific lines and the farmers are adopting better rotation programmes under the Five-year Plans for raising agricultural output. The fields occupied by *arhar* and jowar or *bajra* are left fallow during the monsoon and those under leguminous crops are usually sown with Kharif crops. After every two or three years the Rabi fields are sown with *arhar* and jowar or *bajra*. Sugar-cane is rotated with Rabi crops, the fields being

left fallow after three or four years. Only rice is sown in the lowlying areas where no rotation is possible. The following statement gives the order of rotation of crops generally practised in the district :

Rabi	Kharif	Zaid
Wheat or barley	Green manure crops or fallowing	Sugar-cane.
Wheat	Cotton	Sugar-cane.
Wheat	Jowar or *bajra*, *urd* and *mung* mixed or any one by itself	..
Pea or Gram	Green manure crops	Sugar-cane
Potato	Maize or jowar or *bajra*	Vegetables or sugar-cane.

On account of the increasing population and the resultant scarcity of foodgrains, the practice of leaving the fields follow is gradually dying out and instead the rotation of crops and mixed cropping are being adopted increasingly.

Mixed Cultivation- Growing more than one kind of crop in the same field in a single season gives an additional yield even in small holdings and also increases the fertility of the soil. Pests, diseases and unfavourable weather conditions usually adversely affect only one of two crops that are grown together in the same field, the practice of mixed cropping thus often producing at least one crop. Almost all the *arhar* is grown mixed with other crops. Wheat is often combined either with gram or barley or pea or mustard or linseed. Jowar is sown mixed with *bajra* and *urd* is mixed with *mung*.

Agricultural Diseases And Pests

Among pests, animals, birds and insects are the major enemies of the crops. Monkeys, foxes, rabbits, jackals, rats, squirrels, bats, parrots and other birds damage the crop badly. The usual means of protection employed against them are fencing, keeping watch and adopting various means of destruction. Plant diseases, fungi and weeds also cause much damage to cereals, vegetable crops and orchards. Leaf stripe, rust diseases, leaf roller, smut of barley and wheat and termites attack wheat, cotton, sugarcane, barley and pea crops. Vegetable crops of potato, lay's-finger and pumpkin are mostly damaged by early and late blight, pink-ball worm, leaf spot and red beetle. Citrus canker and wither-tip damage citrus fruits. Mango, papaya and guava orchards are the worst affected by die-back, black tip of mango, damping of seedlings and wither-tip. In 1963-64 nearly 1,482 acres under vegetables, fruits and cereals was saved from these diseases by the use of chemical insecticides (such as benzene hexacholoride aldrin and DDT). Nearly 1,031 maunds of grain stored in the godowns was treated with insecticides to save it from seed-borne

diseases and about 6,284 fruit trees were sprayed with chemical insecticides in that year. The wild vegetable growths which are harmful to healthy crops are usually *bathua* (white goosefoot), *chaulai* (*Amoranthus polyamus*) and doob or dog's-tooth (*Cynodon dactylon*). Systematic roguing, destroying of affected plants, interculturing and sufficient and deep ploughing of fields are the traditional methods generally practised by the farmers in order to destroy these weeds. The staff of the plant protection department in the district give free advice on matters relating to the cultivation and raising of healthy crops of fruits, vegetables and cereals. It also provides spraying apparatus, dusting machines and chemical insecticides on payment to those needing such service.

Agricultural Co-operatives and Joint Farming

An age-long practice in the villages of the district (based on the customs and traditions of the rural folk rather than on any legal code) has been the joint cultivation of land. Pastures were on common land as were forests and the right to use trees and forests was a joint right. Tanks, wells and community meeting places were constructed and maintained collectively by the village community. A common fund was also usually maintained in the villages to which contributions were made voluntarily for purposes which benefited the village as a whole. The cultivators often joined to help each other in operations such as irrigation, ploughing, interculturing, harvesting, threshing, winnowing, etc., bullocks, labour and certain costly implements also being owned or hired jointly and used in rotation for growing common crops, the produce being divided equitably. This sort of co-operation is dying out and community development through the joint efforts of the community is taking its place which has been made possible by the institution of co-operative societies in the rural areas performing a number of services such as the distribution of improved seeds, loans, implements and fertilizers, co-operative farming and irrigation, consolidation of holdings, improved cattle breeding, marketing of agricultural produce, etc. There were 12 co-operative farming and four co-operative marketing societies in the district in 1963-64. One each of the four co-operative marketing societies was functioning at Mathura, Kosi, Govardhan and Sadabad. The first two were established in 1952 and the last two in 1961, the first and the last being merged in 1964. The following statement gives some particulars about these societies as in 1962-63 :

Co-operative marketing society	Agricultural produce handled (in quintals)	Profits (in rupees)
Govardhan	19,019	3,971
Kosi	50,723	15,266
Mathura	58,364	16,394
Sadabad	1,475	1,124

Government Agriculture Farms

There are five government agriculture farms in the district and the following statement gives certain relevant details about them pertaining to 1964-65 :

Location	Year of establishments	Area (in acres)	No. of agricultural implements	No. of animals
1	2	3	4	5
Chhatara	1956-57	108.56	23	18
Chhata	1957-58	25.09	10	6
Farah	1957-58	28.18	10	6
Jait	1957-58	39.44	10	6
Rahera	1957-58	100.00	20	18

Location	Output (in Quintals)					
	Wheat	Barley	Gram	Pea	Paddy	Chaff
1	6	7	8	9	10	11
Chhatara .	318.22	102.19	9.90	..	..	604.00
Chhata . ..	108.50	11.25	8.78	3.45	.	222.00
Farah	108.25	11.20	8.50	3.00	..	250.00
Jait .. .	138.00	37.75	..	.	..	250.00
Rahera ,	90.00	16.40	.	..	80.00	156.00

Animal Husbandry

Live-stock

That the area around Mathura, Gokul and Vrindaban was in ancient times more pastoral than agricultural is indicated by the Krishna legends associated with it and the names of some places that are still in current use. Thus the local name for this area, Brajmandala, means herd circle or zone ; Mathura means the town of churns (from Sanskrit *mathan*, to churn) ; Govardhan implies a place where cattle flourish ; Gokul means cow-pen ; Mat milkpail , Bathen cattle pasture ; Dahgaon or Dahigaon (literally) curd village ; Gotha means cow byre ; Gokulpur, town of cow byre ; Bachhgaon means village of calves ; and Makanpur town or butter.

But the decay of pastures and forests in the district has led to a decline in cattle rearing and milk production. The following statement gives the figures of live-stock population in the district in 1961 :

Live-stock	Number
Female buffaloes	2,10,685
Male buffaloes	61,495
Male cattle	1,42,627
Female cattle	92,298
Goats	39,472
Sheep	31 636
Pigs	12,157
Donkeys	11,704
Horses and ponies	5,281
Camels	1,489
Mules	1,167

The live-stock of the district generally lives on green fodder crops and the by-products of agriculture. Since the 1956 census of live-stock, the numbers of sheep and goats have decreased by 3,462 and 9,851 respectively. Being cheaper, quicker and more convenient, mechanised means of transport and communication are driving draught animals (such as horses, ponies, camels, elephants and donkeys) off the roads and the number of horses and ponies went down in 1961 by 1,852 and that of camels by 659.

Development of Cattle—Cattle development has been receiving government's attention since the start of the Five-year Plans and the animal husbandry department has been improving the breed of stock in the district. Since 1955 the slaughter of milch cattle has been prohibited statutorily. Stud bulls and cattle of good breed have been brought into the district mostly from Punjab. The 'key village scheme' was started in the district during the First Plan period. Each centre (comprising a number of villages) undertakes intensive cattle development activities. In 1963-64 there were 3 such centres at Chhata, Raya and Madhurikund in the district. There were four artificial insemination centres, one each at Chhata, Madhurikund, Raya and Sadabad and nearly 21,292 cattle have been provided with insemination service since the start of the First Plan period up to 1963-64. During the same period nearly 18,442 useless animals were castrated, 397 pedigree bulls, 120 cows, 33 buffaloes, 61 bucks and 5 boars were distributed and 187 cows of improved breed were purchased by private individuals in the district, loans for the purpose having been available from the animal husbandry department. Rs 19,500 were given as *taqavi* in the district for the purchase of improved milch cattle in 1963-64.

Recognising the importance of developing the live-stock wealth in the interest of rural economy and to meet the growing demand for qualified veterinary and animal husbandry workers, the State Government established in 1947 at Mathura, the U. P. College of Veterinary Science and

Animal Husbandry. It is affiliated to the Agra University and awards Bachelor's and Master's degrees in Veterinary Science and Animal Husbandry. Research facilities are also available for the Ph. D. and D. Sc. degrees. Attached to the college for development purposes and for the practical training of the students in animal management, etc., there is an extensive live-stock farm with a dairy and sheep, goat and poultry breeding establishments and a veterinary hospital. Students get practical clinical instruction as well. The artificial insemination centre rendered service to 7,411 cattle in the district during the decade ending 1964. The dairy has a demonstration farm and covers an area of nearly 782 acres, 336 acres being under pastures, improved fodder crops having been sown in 364 acres in 1964-65. There were 691 cattle, 198 goats and 383 sheep at the farm at the end of 1964 The cows maintained by the farm are those of the Hariana breed, the buffaloes of the Murrah, the goats of the Jamnapari, Barbari and Saanen stocks and the sheep of the Mandia, Bikaneri and Corridail. The average milk yield per cow in the farm was 1,146 l. and per buffaloe 2,307 l. in 1963-64, the total yield of milk in the farm being 2,07,669 l. A cow won the first prize in the State cattle show held at Aligarh in 1961. In 1962 one stood first and another second in milk yield in the all India cattle show held at Mathura. Sheep and goats provide milk for local consumption as well as wool and flesh. A poultry farm is also maintained which had 889 birds of good breeds at the end of 1964. It meets the need of the district and also supplies birds and eggs for developmental purposes and for the table to other districts. In 1963-64 the yield of eggs was 1,01,269, the number of chickens hatched 25,179, the number of eggs sold for hatching 2,739 and the number of birds sold to private poultry breeders 16,246 The number of eggs and birds sold by the farm for the table was 61,269 and 2,697 respectively in that year.

Dairy Farming and Milk Supply—The demand for milk and milk products is generally met by private cattle owners who have their own dairies in the district. The district dairy demonstration farm of the Veterinary College (mentioned above) and the dairy of the State live-stock cum-agriculture farm at Madhurikund are the 2 government dairies in the district. That at Madhurikund had an area of 1,397 acres in 1964-65 of which nearly 212 acres were pasture-land. There were 130 cows, 88 buffaloes (the breeds being mostly Hariana and Murrah) and 62 rams and 277 sheep at the farm in that year. The average milk yield per cow and per buffalo per day was 2.5 l. and 4.5 l. respectively, the total yield of milk being 2,07,512 l. In the district cattle shows in 1964 and 1965, the Hariana breed of cows of the farm stood first and second.

A co-operative society was started in 1960 at Chhata for the production and marketing of milk and milk products which supplied milk and milk products to Delhi till 1962. In 1963-64 government gave loans, subsidies and other financial help amounting to Rs 19,500 to co-operative

societies and private individuals in the district for the purchase of milch cattle of improved breed for running dairies and 45 cows and buffaloes of goods breeds were also distributed on subsidised rates by the animal husbandry department.

Poultry

Poultry farming is becoming popular in the district with the increasing demand for poultry products at Delhi. According to the live-stock census of 1961 there were 22,388 hens, chickens, cocks and other fowls and 741 ducks in the district. The poultry farm of the Veterinary College is the main source of supply of birds of improved breeds. eggs, etc., in the district. The district staff of the animal husbandry department also makes arrangements for the supply of birds and in 1963-64 the number of birds distributed in the district was 10,250. There were 32 private poultry farms in the district with about 2,412 birds in them in 1963-64. Three co-operative societies for the production and marketing of poultry products were established in 1964 at Nagla Chandrabhan and Nagla Sita (tahsil Mathura) and Ledpur (tahsil Chhata).

Fisheries

Nearly 22 different kinds of fish (as specified in Chapter I) are found in the district in the Karwan, the Yamuna, Nohjhil lake, big ponds and major canals. Delhi (144 km. to the north-west) provides a ready market for fish. Catches are usually made by net, rod and a kind of bottomless basket and small dams in the rivers, rivulets, lakes, ponds and canals are often farmed out by the owners and fishermen. Piscicultural activities have been undertaken by the fisheries section of the animal husbandry department since 1962-63 when the 'small water scheme' was launched in the district ; nearly 5,35,000 fry were collected from the Yamuna and stored in the two nurseries in the district and 72,500 fingerlings were supplied to a number of *gaon sabhas* and private pisciculturists of the district. In 1963-64 the number of fry collected was 9,03,000 of which 1,18,500 fingerlings were distributed in the district and 37,500 were sent to other districts. A loan of Rs 400 was given to the *gaon sabha* of Barhana (in the Chhata development block) for the improvement of a tank for raising fish and Rs 350 to the pisciculturists of the development blocks of Chhata, Baldev and Chaumuha as subsidy. In 1954 the only co-operative society in the district for the promotion of piscicultural activities was established at Nohjhil which provides credit to the members for the rearing of fish. In 1964-65 the number of fry collected was 14,90,000 of which 1,06,000 were distributed for development purposes in the district.

Cattle Diseases and Veterinary Facilties

Diseases which generally prove fatal to cattle are rinderpest, malignant sore throat, foot-and-mouth disease, black-quarter and anthrax. As many

old superstitions and taboos relating to these diseases are rife among the rural folk of the district, they are generally hesitant to utilise modern and scientific methods and medicines for the prevention and treatment of animal diseases. With the advance of knowledge among the villagers regarding matters connected with live-stock, the application of the media of demonstration and publicity adopted to enlighten the village folk by the planning and animal husbandry departments and the opening of veterinary hospitals and stockman centres in the rural areas of the district, the attempts at eradicating these diseases have improved in recent years.

The district live-stock officer is in charge of animal husbandry and allied activities (like poultry, fisheries, etc.) in the district and he has a trained staff to assist him. There were 13 veterinary hospitals and 12 stockman centres in the district in 1963-64, the U. P. College of Veterinary Science and Animal Husbandry also having a veterinary hospital attached to it. The number of animals treated at these places since the start of the First Five-year Plan up to 1963-64 was 1,26,167 and the number of animals vaccinated against various contagious diseases and rinderpest was 7,02,471 and 7,19,827 respectively. The programme of mass vaccination of cattle against rinderpest was started in 1961-62 in nine districts of the State of which Mathura was one.

Housing and Feeding

Generally the cattle in the villages of the district are housed in thatched kutcha mud shelters. Pakka byres with sheds of tin or asbestos sheets which are clean, well ventilated and well lit are to be seen only in government and some private farms. The government and *gaon sabha* forests and the waste lands of the villages are generally used as grazing grounds and pastures. Grazing facilities are also available in groves and the land adjacent to canals, roads, railway lines and rivers (subject to the terms and conditions enforced by the owners or the authorities concerned). Because of the ever-increasing demand for food, the grazing grounds are gradually being taken up for cultivation and the cattle have to live on the by-products of crops. In 1963-64 the area covered by pastures and grazing grounds was 2,433 acres. Improved fodder crops like Pusa giant napier, oats (*Avena sativa*), *berseem* (*Trifolium alexandrinum*) and lucern (*Medicago sativa*) are usually grown in the farm of the Veterinary College of Mathura, government agricultural farms and in the farms of the big farmers in the district. In 1963-64 the area covered by fodder crop (jowar) was 19,073 acres.

Live-stock Products

There were two slaughter houses at Mathura and Sadabad in 1963-64. On an average nearly 61,000 hides and skins are obtained annually in the district. Tanning is done at Kosi, Chhata, Mathura, Jharauta and Sonkh.

Nearly 1,00,000 maunds of bones are obtained annually in the district. The wool and bristles are exported to Delhi, Agra, Calcutta and other places. The average annual production of wool and bristles in the district is 470 and 35 maunds respectively.

Forestry

In 1956 there were 13,903 acres under forests in the district, the acreage under the forest department being 5,589 in 1965. Nearly 131.2 km. along the roads have been planted with trees by the forest department. To check the soil erosion caused by the rivers (particularly the Yamuna), to arrest the march of the slowly advancing Rajasthan desert and to reclaim ravine lands nearly 1,911 acres of land were afforested during the First Plan period by the forest department in the district (mostly in tahsils Mathura and Chhata which are situated along the Rajasthan border). The trees planted are fruit trees like mango (*Mangifera indica*), *ber* (*Zizyphus mauritiana*), *bel* (*Aegle marmelos*), *sharifa* (*Amona squamosa*) and *amla* (*Emblica officinalis*) and trees for fuel and timber like babul (*Acacia arabica*), *shisham* (*Dalbergia sissoo*), *khair* (*Acacia catechu*), *dhak* (*Butea monosperma*), *mahua* (*Madhuca indica*) and *siris* (*Albizzia lebbek*).

Since 1953 the horticulture section of the agriculture department has also undertaken afforestation programmes in the district specially in the tahsils of Mathura and Chhata. Up to 1965 nearly 921 acres of land have been afforested with different kinds of fruit, fuel, timber and ornamental trees. Nearly 2,05,911 trees were also supplied in the district from 1959 to 1964 for afforestation purpose.

Forest Products

The bark of the babul tree is used in tanning and it is exported to Agra and other places which have a leather industry. *Khas* (*Vetiveria zizanioides*) grows wild extensively in tahsil Mat and *munj* (*Erianthus munja*), which is used in making ropes, is found along the Yamuna in tahsils Mathura, Mat and Chhata and is also exported. Nearly 160 cubic metres of timber, 2,591 cubic metres of fuel and 29,113 kg. of *munj* were obtained from the forests of the district in 1964-65.

Natural Calamities

Famines

No records are available of the state of the district during the great famines that occurred in 1601, 1631 and 1645. The Chalisa famine of 1783 affected the district with severity. Those of 1813-14 and 1825-26 were due to droughts and the Chauranawe famine of 1837-38 to a succession of bad seasons since 1832 and the failure of the monsoon of 1837. The loss of both human and cattle life was enormous. The price of wheat went up to 12 seers for a rupee. Land revenue amounting to Rs 3,03,760 was

remitted. The famine of 1860-61 was again due to drought. A relief committee was set up at Mathura and Rs 17,027 was raised by subscriptions for providing relief. Relief works were started in the district in 1861 and about 12,47,321 persons received help to an extent of Rs 26,360. The Agra central relief committee made an allotment of Rs 50,000 to the district to enable the cultivators to purchase seeds, grain and cattle. Famine conditions were again experienced in the district in 1868-69, specially in the western tahsils. The crops failed miserably and cattle suffered badly. When distress became acute in tahsils Chhata and Mathura, relief was sanctioned by the government. Construction works (roads and the Agra canal) provided some relief, 114.26 km. of roads being made in tahsils Mat and Chhata at a cost of about Rs18,757 and poorhouses being opened at Kosi, Chhata, Mathura, Vrindaban and Mat which brought relief to an average of 187 persons daily for nearly six months, a sum of Rs1,868 being spent. The famine of 1877-78 (again due to drought) was very severe and affected adversely in particular the tracts producing sugarcane, indigo and cotton. Relief projects were started all over the district and a poorhouse was also opened at Mathura. Up to the middle of February, 1878 a daily average of 3,631 persons was given relief. When the number began rising the construction of the embankment of the Mathura-Achnera light railway (which commenced in May, 1878) brought relief to many people as did that on the Mat Branch extension of the Ganga canal. By July the number of persons relieved daily was 9,255 on the work sites and 1,115 in the poorhouses. The rains were again slight and the number of persons relieved on the works rose to 21,109 daily. The Rabi harvest was bad and the export of grains to south India aggravated conditions and sent the prices up still higher. Work on specific relief projects – such as the excavation and deepening of tanks and levelling of grounds – cost Rs19,795, the number of persons working on the relief works in the district being 20,28,191 (the amount spent being Rs 1,25,158) and those given relief in the poorhouses at a cost of Rs 1,30,700 – being 3,95,824. Taqavi loans amounting to Rs 35,000 were also given to the cultivators. As the monsoon of 1896 failed and the harvest ruined, remissions and suspensions in the land revenue amounting to Rs 1,77,072 were made and *taqavi* loans amounting to Rs 86,130 given. Government spent Rs 1,48,239 on relief operations and opened poorhouses at Mathura and Sadabad. The Indian charitable relief society also made available a sum of Rs 60,000 for the relief of the agriculturists. In 1899-1900, the monsoon and winter rains failed damaging the Kharif and Rabi crops and causing the greatest suffering in the tahsils of Mahaban and Sadabad. A poorhouse was opened at Mathura. Suspension and remission of land revenue amounting to Rs 1,82,152 and giving of *taqavi* amounting to Rs 26,047 was allowed by the government. In 1905-06 famine conditions became acute in the district due to the ravages of frost. Rs 5,60,122 of the land revenue was either suspended or remitted and nearly Rs 2,00,000 was distributed in

loans as agricultural relief. Rs1,24,095 was spent on relief measures in the district, the repairing of roads and buildings and the making of the earthworks of the Nagda-Mathura railway providing employment to large numbers of those affected. In 1907-08 the district was again the victim of famine, the areas most affected being the Yamuna *khadar,* a part of tahsil Mat and some border villages in tahsil Sadabad. Land revenue amounting to Rs.5,55,941 was either suspended or remitted Rs 5,70.113 was given as loan to the cultivators and Rs 2,89,875 was spent on relief works. The district went on experiencing scarcity conditions till 1914 due to the failure of the rains except in 1908 and 1910 when the crops were damaged because of heavy rainfall. From 1927 to 1932, the scarcity became so acute that famine test works had to be started. Scanty rainfall, hailstorms, an invasion of locusts and frosts caused great damage to crops during this period. There was a severe attack of locusts in the district from November, 1961 to February, 1962, causing much damage to the Rabi crops.

Floods

The two rivers of the district — the Yamuna and the Karwan —are subject to floods nearly every year. As the former flows through the middle of the district (from its north to its south) it usually affects adversely almost the whole district when it is flooded, the floods in the latter (which flows only in a small area in tahsil Sadabad) causing less damage. The worst flood of the Yamuna was that of 1924 which affected a large number of villages, the flood waters also entering the towns of Mathura and Vrindaban. Severe floods in the river also occurred in 1933, 1937, 1942, 1947, 1956, 1958, 1963 and 1964.

The following statement gives the details of damage caused by floods and the relief provided by the government in the district from 1961-1962 to 1964-65 :

Year	Area affected (in acres)	Loss of crops (in Rs)	Loss of houses and property (in Rs)	No. of human beings lost/ killed	No. of cattle lost/ killed	Relief provided by government (in Rs)
1961-62	.. 1,80,590	12,01,296	98,560	4	3	1,08,370
1962-63	.. 2,265	..	..	—	..	83,410
1963-64	.. 1,62,751	50,88,030	12,63,100	12	114	5,10,500
1964-65	.. 87,780	50,08,562	3,32,700	6	64	7,35,000

Earthquake

An earthquake occurred in Mathura city in 1803 which greatly damaged the Jama Masjid.

CHAPTER V

INDUSTRIES

Old-time Industries

Up to the close of the nineteenth century there were no important industrial enterprises in the district, the only local manufactures carried on being the weaving of cloth, and the making of paper, stone carving also being a recognised industry of the people of the district.[1]

The first quarter of the present century saw some noteworthy developments in cotton printing and the cotton trade, when a number of enterprises of European origin were started, some of which were conducted on European lines, 7 out of 10 factories being located in the town of Kosi. Actually the manufacture of cloth was carried on as early as the seventh century A. D. as mentioned by Hiuen Tsang, the Chinese traveller, who visited the place sometime in seventh century. Writing of Mathura he says, "The country produces a fine species of cotton fabric and yellow gold" In 1911 plain cloth was imported in considerable quantities into Vrindaban where it was skilfully hand-printed. At the beginning of the present century old and worn *loi* (hand-made woollen material) was imported from Rajasthan (particularly from Bikaner), usually when important fairs were held (even outside the district) and the occupation of the skilful mending by local tailors (chiefly Banias or Bairagis) of garments made of such material flourished in the place. Coarse cotton cloth was also made by Koris (Hindu weavers) in many villages, the industry of printing on mill-made also being carried on in Mathura city.

The making of small silver toys (particularly animals and birds such as the wild boar, antelope and peacock) at Gokul has been a famous industry from ancient times, though the workmanship and design are somewhat crude In 1911 they were being made by a *sonar* (goldsmith) family which traced its descent from three men Kashi, Banarsi and Ram Dayal — who had come to Gokul from Jaipur about four hundred years earlier. The method employed was and still is beating the silver into thin plates and moulding them on brass models, the craftsman's wages then being reckoned at four annas per tola (11.6 grammes) and the profits being 20 per cent. Different types of brass images of gods and goddesses (particularly of Radha and Krishna) and utensils of every day use have always found a ready market with visitors, the former particularly with pilgrims. The workmanship of such silverware and brassware has deteriorated in

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1. Conybeare, H. C., Fisher, F. H and Hewett, J. P.: *Statistical, Descriptive and Historical Account of the North-Western Provinces of India*, Vol. VIII, Part I, Muttra, (Allahabad, 1884), p. 141

quality and the demand has also decreased because of the high prices and the competition with Bombay brassware, which is cheaper and said to be better in quality.

In the eighteenth century an important . industry at Mathura was that of manufacturing paper by hand from sunn-hemp (*crotalaria juncea*), 300 works employing 7,000 persons and turning out Rs 14,00,000 worth of paper annually. Much of the product was used locally for account-books, etc., and a considerable quantity was also exported. But this industry received a death blow with the introduction of mill-made paper and in 1911 there were only 5 works left which produced about 37 kg. of paper daily though these also closed down later. The industry came into being once again in 1956 when 2 factories were restarted in which paper for rough use is still produced. Efforts are being made — through the help of the All-India Khadi and Village Industries Board to organise co-operative societies in respect of this industry. One of the organisations engaged in the promotion of this industry is the Hand-made Paper Society at Mathura.

The district has been a highly reputed centre for the art of stone carving since ancient times. About the end of the first decade of this century there were at least a hundred stone carvers of a high order in the district who were skilled in carving stones for building purposes. These artisans, who had pronounced artistic leanings, were mostly Muslims and the patterns usually adopted by them were delicate arabesques but the representation of an occasional peacock indicates that some of the workmanship was Hindu. Pierced lattice work in stone was also done extensively which was particularly effective for adorning balcony screens, etc., and some examples of beautifully carved facades and buildings can still be seen in Mathura city such as those in Chhatta Bazar, the building of the old museum (located near the Sadar tahsil), the 2 cenotaphs in Yamuna Bagh, the Holi gate, etc. The industry has deteriorated as carved stone is hardly used now for such purposes and the artisans have had to take to other professions.

Power

Electric power is supplied to Mathura city and other parts of the district from the hydel distribution centre at Aligarh from where a 37.5 kv. line goes direct to the district. There is a 37.5/11 kv. substation at Mathura city from where a line crosses the Yamuna for supplying power. For meeting the increasing demand for power, an extra high voltage (132 kv.) transmission line is to be laid from Agra to Mathura where a 132 kv. substation will be constructed for supplying power to the district for another decade or so. The work is expected to be completed by 1967-68.

The Mathura Electric Supply Company, Ltd, Mathura, supplies electricity through its substations to the municipal and cantonment areas of the city. It purchases the bulk of its supplies from the hydroelectric department of the U. P. State Electricity Board. The total industrial load borne by the company is 2,534.86 kw. and the number of consumers is 8,671.

The following statement mentions the sites of the substations and the capacity of each :

Site of substations in Mathura city	Capacity (in kilovolt ampere)
Cantonment	250
Holi Gate	250
Sewage Farm	225
Bharatpur Gate	500
Dig Gate	125
Masani	250
Birla Temple	75
Water Works	250
Krishna Nagar	125
Bagh Bahadur Singh	125
Central Railway	250
Civil Lines	125
Veterinary College (No. 1)	250
Veterinary College (No. 2)	750
Masani (Midland)	250

The rural areas adjacent to the city also receive 117.5 h.p. of electricity through 31 connections for industrial and agricultural purposes.

Large-scale Industries

There are 6 large-scale industries in the district. The statement that follows shows, in respect of each the capital investment, the number of workers employed, the cost of raw material consumed and the value of goods produced in 1961 :

Industry	Capital investment (in rupees)	No. of employees	Cost of raw material consumed (in rupees)	Value of product (in rupees)
The Midland Fruit and Vegetable Preservation Factory, Mathura	15,00,000	315	12,00,000	27,00,000
The Brij Basi Fine Arts and Offset work, Mathura	8,30,000	100	3,69,753	13,75,782
The Raman Iron Foundry and Steel Rolling Mills, Mathura	6,12,000	100	2,10,000	3,60,000
The Sukh Sancharak Company, (Private) Ltd, Mathura	5,50,000	80	3,00,000	8,00,000
The Kashi Taps and Cocks Industry, Mathura	5,40,000	100	2,59,000	4,00,000
The Bharat Electric Industries, Vrindaban	5,06,348	45	1,94,350	2,46,520

A short account of each follows. The Midland Fruit and Vegetable Preservation Factory, Mathura, is a registered unit which began its career as a small scale unit at Agra in 1935 and has been functioning in the city of Mathura since 1947. The workers employed are mostly women who belong to the nearby villages. The fruits and vegetables canned in the factory are mostly supplied by the district itself but a portion is imported from Kumaon, Simla, Jammu and Kashmir, Assam and Kerala. Fruit-juices, jams and jellies are also prepared here and are marketed all over the country. It supplied products worth Rs 2,10,000 to the armed forces in 1964 and also exports a certain quantity to foreign countries.

The Brij Basi Fine Arts and Offset Work, Mathura, was located in Karachi in pre-independence days and was established in Mathura in 1948. The unit is installed with modern equipment and prints calendars, labels, posters and pictures which find a market in the country. Paper, zinc sheets and copper are imported from foreign countries, while printing ink, rosin, spirit, etc., are procured locally. The factory has also installed a double-printing automatic machine costing Rs 3,00,000 (imported from West Germany) to bring out an edition of a world atlas.

The Raman Iron Foundry and Steel Rolling Mills, Mathura, is a registered unit and was established in Mathura city in 1947. It manufactures railway equipment such as sleepers, bearing plates and a variety of other goods. The main raw materials used are pig-iron, lead, brass, limestone and other non-ferrous metals.

The Sukh Sancharak Company (Private) Ltd, Mathura, was established in 1817 at Mathura city. It manufactures a variety of Ayurvedic and allopathic medicines. It closed down for a while but reopened in 1960 as a single proprietary concern. Specialists of Ayurvedic medicines are employed for supervising the preparation of the medicines and improving their quality. Medicinal herbs (which constitute the main raw material consumed) are imported from all over the country, particularly from Bombay, Delhi and Dehra Dun. The medicines produced are marketed all over the country, Bombay, Delhi and Agra being the main markets.

The Kashi Taps and Cocks Industry, Mathura, was established in 1956 and manufactures brass bibs and stop cocks on a large scale. The unit has been a pioneer in the manufacture of steam and gas fittings, chromium plated sanitary and bathroom fittings. The raw materials used are brass, other alloys and chemicals. The unit has also entered the foreign market and is exporting goods to some Middle East countries.

The Bharat Electric Industries, Vrindaban, produces certain articles for the Indian Railways and other organisations, some of the raw materials used being pig-iron, zinc, copper, lead and sand. The main items produced are cable boxes, switch boards, line taps, distribution boxes, etc., which are mostly sold to the State electricity board, electric supply companies and the railways.

Small-scale Industries

After independence a variety of small-scale industries, engineering tools, malleable casting, cloth printing, manufacture of agricultural implements, wire-drawing, radio assembling and tap and cock manufacturing were started. They are assisted by grants given by the government, the distribution of raw materials at reasonable rates, marketing and quality control, technical supervision (through the co-ordinated efforts of the State directorate of industries and the small-scale industries service institute) and the facilities available for the hire and purchase of equipment.

In 1964 there were 415 small-scale industrial units in the district (most located at Mathura and Kosi). With a capital investment of Rs 59,52,650 these units employed 4,137 persons. The value of raw material consumed was Rs 66,50,100, the products being valued at about Rs 1,06,82,680. A brief account of some of the important ones is given below.

Printing and Publishing—This is one of the old industries of the district which produces a large number of religious and literary books, calendars, photographs, labels and posters every year. There were 100 printing presses in the district in 1961 of which 25 were large (6 being registered). With a capital investment of Rs 33,50,000, these units employed 700 skilled workers. Paper is the main raw material consumed. The value of books, etc., printed and published in the district in 1964 was Rs 1,00,50,000.

Cloth Printing—This is another old and important small-scale industry of the district which originated in the need to produce cloth for use in certain religious ceremonies. There are 10 such units in the district which have adopted modern methods of printing. Each of the 3 units working at Mathura has a calender for finishing cloth. With a capital investment of about Rs 9,33,185 in 1961, the industry employed 125 skilled workers. Raw material (consisting of cloth, colours and certain chemicals) worth Rs 17,16,150 was consumed, the printed cloth being valued at about Rs 25,99,500. Mainly saris are printed, the bulk being exported to Delhi, Agra, Etah and Rajasthan.

Saltpetre Refining—This is also an old and well organised small-scale industry which was started in the district in 1869 and of the 25 refineries in Uttar Pradesh, 11 are located at Mathura city and 1 at Raya. In 1964 it was invested with a capital of Rs 7,95,500 and employed 190 workers, each getting on an average Rs 50 per month.

After crude saltpetre is prepared with nitrate in the village homes in tahsils Mathura and Chhata, it is refined in these small-scale units about 28,107 quintals being so treated in 1961, the refined product being about 13,431 quintals worth Rs 16,12,380. By-products like potassium, salt, etc.,

of the value of Rs 65,540 were also produced. Local consumption is nominal and the quantity exported (to Bombay, Rajasthan and Madhya Pradesh) was evaluated at Rs 16,09,260 in that year.

Brass Tap and Cock Manufacturing—In 1964 there were 5 units all in Mathura city of which 3 were started after 1950. In that year the capital invested in the industry was Rs 7,00,000 and it employed 250 skilled workers. Raw material consisting of brass, zinc, lead, etc., most of which was locally available, worth Rs 3,50,900, was consumed, the value of the products being estimated at about Rs 5,64,150. Because of the shortage of brass, the industry is endeavouring to produce, by mixing aluminium with certain other alloys, a new metal for the manufacture of taps and cocks. Bombay, Delhi, Calcutta and Ahmedabad are the markets for the products.

Iron Foundry and Malleable Casting—There are 11 small-scale units in the district working at Mathura, Raya and Vrindaban which are engaged in the production of *kolhus* (oil crushers), weights, pipes, electric equipment, machine parts and tools, small parts of rolling-stock and building fittings. In 1964 the capital invested in this industry was Rs 5,50,000 and it employed 550 skilled workers. Due to the shortage of raw materials (mainly pig-iron) the industry is not working to its full capacity. The production in that year was evaluated at Rs 16,50,000.

Ayurvedic Medicines—There were 9 units in the district in 1961 (6 being registered) which were engaged in the manufacture of a variety of patent and Ayurvedic medicines. With a capital investment of Rs 5,10,000 in 1964 the industry employed 175 workers. Raw material (including medicinal herbs) worth about Rs 1,80,110 was consumed, the products being valued at about Rs 5,55,130. Sales are made all over the country through agents.

General Engineering Industry—This is a post-independence enterprise and in 1961 there were 16 small-scale engineering workshops in the district, 10 in Mathura city and the rest in Baldeo, Raya and Govardhan which produced toy guns, machine parts and other articles. Invested with a capital of Rs 4,55,000, these units employed 460 skilled workers in that year. The industry consumed raw materials such as wood, iron-rods, tin-plates, etc., worth Rs 1,72,200, the products being valued at about Rs 1,92,200. Most of the products were consumed locally.

Niwar and Tape Industry—This is a comparatively new industry in the district and has developed in a short time and in 1964 there were 14 units — all in Mathura city, one of which was registered. The industry was invested with a capital of Rs 1,50,335 and had 125 workers, part of the work being done by women and children. The products were valued at Rs 12,00,000 while raw material worth about Rs 9,78,000 was consumed. Of the sale proceeds totalling Rs 11,58,285, local sales amounted to Rs 45,000.

Wire Manufacturing—In 1964 there were 7 small-scale units in the district, 4 in Vrindaban and 3 in Mathura city, which manufactured copper, brass and iron wire (used for electrical and other purposes). With a capital investment of about Rs 1,20,000, the industry employed 56 skilled workers in that year. Raw materials consisting of copper, brass and zinc worth Rs 50,580, were consumed, the products being valued at about Rs 3,60,000, most of which were consumed locally.

Agricultural Implements—In 1964 there were 8 units engaged in the manufacture of a variety of small agricultural implements such as wheels of bullock carts. bullock-driven *kolhus* (oil crushers), washer-pumps, etc. The capital investment in the industry in that year was Rs 99,000, the products being valued at Rs 2,97,000. It consumed raw materials worth about Rs 84,000 and employed 58 skilled workers. Most of the products were sold locally.

Radio Assembling—In 1964 there were 8 units working in Mathura city and Kosi, 3 being registered. The industry assembled radios and transistors and manufactured amplifiers worth Rs 1,95,000, its capital investment being Rs 56,000 in that year. Certain materials worth about Rs 30,000 (consisting of radio parts, cabinets, wires, cells, etc.) were also consumed most of which were imported from Delhi, Agra and Kanpur, some being imported from foreign countries as well.

There are also in the district units which manufacture soap, buckets and tin-boxes; ginning, oil and saw mills; leather works; ice factories; and cold storages, all of which function on a small scale.

Cottage Industries

Cottage industries occupy an important place in the rural economy of the district and in 1964 there were 11,519 such units in the district. The total capital invested in them amounted to Rs 21,57,010, the products were valued at Rs 3,28,65,120, the raw material consumed was worth Rs 2,97,39,160 and the number of persons employed 68,654. A brief account of the main industries is given below:

Gur and Khandsari—Although there is a large acreage under sugar-cane, there is no sugar mill in the district and all the sugar-cane is used by the cottage industry (which employs 19,000 workers) in manufacturing jaggery and *khandsari* (coarse sugar) through purely indigenous methods. Though seasonal, it is still the largest cottage industry of the district. About 6,210 units were working in the district in 1964. The capital investment was Rs 4,86,000, the sugar-cane consumed 61,25,347 quintals and the product worth Rs 1,66,32,000. The total sale proceeds amounted to Rs 1,26,32,000.

Handloom Cloth and Khaddar—This is another old and important cottage industry of the district which is concentrated around Mathura, Raya, Baldeo, Sadabad and Chhata. Generally *khadi*, dhotis and *gamchhas* (large pieces of cloth – usually of a check pattern) are manufactured which find a ready market locally. The only type of fine cloth manufactured is shirting. The control of cloth by government after the Second World War gave an impetus to the industry and the weavers in the district organised themselves into co-operative societies for the distribution of yarn to the members. The slump following decontrol affected these societies adversely but the State directorate of industries reorganised and revived them. In 1964 their number was 27 and the membership 3,872. With a capital investment of Rs 4,17,910 in that year the industry employed 8,765 weavers (one-third of whom were skilled), the yarn mostly imported from Kanpur and Delhi was worth Rs 18,35,030 and the total production of 21,47,145 m. of cloth (all of which was sold locally) was evaluated at Rs 27,77,900. To encourage sales, a subsidy of Rs 47,602 was given by the State directorate of industries in 1956. Two dye houses are functioning at Raya and Krishna Nagar (Mathura city) for dyeing yarn in fast colours. A sale depot is also operating at Mathura.

Leather Tanning—Usually hides are exported from the district and only a small portion is tanned for the local manufacture of footwear which is also sold locally. Of the 2 co-operative societies of tanners in the district one is functioning at Jharota (in Sadabad tahsil) and the other at Chhata. To improve the quality of the work and the product, the State directorate of industries gave grants in 1956 for the construction of buildings and the purchase of machines. With a capital investment of Rs 1,80,140 in 1964, the industry employed 1,850 persons and consumed raw materials (consisting of raw-hides and various chemicals) worth Rs 6,85,640. The value of the tanned leather manufactured was Rs 9,32,823, all of which was sold in Mathura and Chhata.

Manufacture of Niwar and Tape—This industry was flourishing till 1950 when the power-loom factories (which had started developing in the district) also took up the manufacture of *niwar*. There were 53 units engaged in this work in 1961 mostly at Mathura, which were invested with a capital of Rs 66,700 and employed 962 workers. Yarn of the value of Rs 12,77,040 was imported in that year, the products, *niwar* (broad thick cotton tape) and tape, being evaluated at Rs 15,71,950, the bulk being exported to other parts of the country.

The State directorate of industries has been running a tuitional class in the district since 1954 which trains artisans in improved methods of manufacturing *niwar* or semi-automatic looms.

Pottery—There were 498 units in the district in 1964 which were engaged in the production of clay articles of different sorts. The capital

investment in the industry in that year was Rs 63,190 and the number of workers employed 992.

Carpentry—There were 470 units in the district in 1964 which were engaged in making wooden articles of different kinds. Of these 98 were in the urban areas and manufactured wheels of bullock cart, agricultural implements, etc. With a capital investment of Rs 11,380, the industry employed 964 skilled workers.

Other cottage industries that are carried on in the district are the extraction of oil, manufacturing of woollen blankets and wooden blocks, weaving of durries, making of *ban* (string made of *moonj*), *morhas* (chairs made of *ban* and reeds), baskets and paper toys.

Industrial Arts and Crafts

A brief account of the main arts and crafts of the district is given below.

Calico Printing—This is one of the old crafts of the district. It is a cottage industry and the work is concentrated at Mathura. There were 60 units engaged in it in 1961. The prints are not of a very good quality, the cloth used generally being of a coarse variety. The industry is on the decline because of competition with better printed cloth coming from Bombay, Jaipur and Farrukhabad. Cloth is provided by the dealers to the workers who are engaged on the basis of a daily wage. The capital investment in the industry was about Rs 3,25,000 in 1961 and the number of workers employed was 180. The cloth and dyes used are imported mostly from Bombay and Ahmedabad and are worth Rs 96,000 per day on an average. The goods produced are evaluated at about Rs 1,20,000 per day, are sold locally to pilgrims and are also exported to the adjoining districts. To improve the quality of printing a tuitional class is running in the district, which imparts training in various types of modern printing techniques.

Brass Work—This is one of the oldest crafts of the district and is concentrated at Vrindaban and Mathura. The products command a wide market in and outside the district. There were 12 units employing 21 persons in 1961 which manufactured brassware and brass statues. The capital investment in the industry in that year was Rs 67,000 and the production was valued at about Rs 73,000.

Marble Goods—This is also an old industrial craft of the district, one unit functioning at Mathura and one at Vrindaban. Alabaster is imported from Rajasthan and Agra for making statues, flower pots, electric lamps and the like. There were 30 skilled workers producing goods worth about Rs 85,000 in 1964.

Silver Jewellery and Ornaments—This cottage industry is located at Mathura and Bisawar (tahsil Sadabad) and manufactures anklets, rings, necklaces, ornamental vessels and silver toys. There were 35 units engaged in this work in 1964 which employed 105 skilled workers, consumed silver worth Rs 35,000 and produced goods valued at about Rs 50,000.

Industrial Expansion

Mathura provides opportunities for the introduction and expansion of a variety of industries. There is scope for the establishment of a number of new iron foundries in the district to undertake the manufacture of agricultural implements, iron pipes, oil engines, electric motors, tools, tank wagons, cheap scooters and caustic soda. New units for the manufacture of medicines and for the preservation of fruits and vegetables can be set up to meet the increasing demand for these products in other parts of the country. A waste-cotton spinning mill can be started and also a bone mill for the manufacture of uranium as 2,613 quintals of bones are available yearly in the district. The manufacture of silk rope and caps for parachutes, wooden electric fittings, bobbins, stappers, punch machines, dye castings, transformers and modern agricultural implements can also be started on a small scale.

Other Industrial Activities

A number of departmental schemes have been launched in the district to assist and improve the following industries :

Handloom Development Scheme—A rebate of Rs 8,000 was given under the scheme on 18,26,906 m. of handloom cloth produced by the artisans of the district in 1964.

Gur Development Scheme—During 1964-65, the number of improved types of *kolhus* (cane crushers) given on *taqavi* (loans) was 25. Several demonstrations were also given in improved methods of refining juice in various villages of the district and about 6,270 quintals of refined jaggery was produced through the application of these improved methods in that year.

Leather and Tanning Scheme—About 38,814 hides and skins valued at Rs 5,84,859 were tanned in 1964-65 and were sold at Rs 9,32,823 in the local markets.

Hire Purchase Scheme—Machines worth Rs 2,01,020 were given to a number of small-scale industries in the district to improve the quality and increase productivity during 1964-65.

Loans and Grants Scheme—Rs 1,50,000 was disbursed by the government during 1964-65 to small-scale entrepreneurs for developing industries such as the manufacturing of shoes, furniture, electric goods, suitcases, agricultural implements, automatic parts, lime, etc. The government also advanced Rs 46,000 in that year for establishing some other units.

Power Subsidy—In order to counter the effect of the high cost of production in certain specific industries, Rs 4,999 was disbursed by government during 1961-65 to the industries concerned.

Training-cum-Production Centre—A training centre at Vrindaban trains candidates in four crafts -- tailoring, carpentry, smithery and the trade of fitter-cum-mechanic. Another training centre (in Sadabad tahsil) gives a stipend of Rs 20 monthly to each trainee and awards certificates at the successful completion of the training course.

Labour Organisation

In 1964 there were 15 trade unions in the district (registered under the Indian Trade Unions Act, 1926). The following statement gives the names of 11 of these unions with the membership of each :

Name	Membership
Raman Iron Foundry Workers Union, Mathura	260
Electric Workers Union, Mathura	150
Aushadhalaya Workers Union, Mathura	100
Sukh Sancharak Karamchari Sangh, Mathura	60
Zila Bijli Union, Mathura	40
Railway Coolie Union Mathura	40
Mathura District Iron Factory Workers Union, Mathura	40
Electric Workers Union, Vrindaban	35
Cinema Employees Union, Mathura	35
Veterinary College Chaturth Shreni Karamchari Union, Mathura	30
Sri Vrindaban Bijli Karamchari Sangh, Vrindaban	30

There are in the district branches or units of the All India Banking Employees Union, All India Banking Employees Association, All India Railway Men's Federation and Uttar Pradesh Government Roadways Karamchari Sangh, most of which are affiliated to the Indian National Trade Union Congress.

The labour department of the State is represented in the district by a labour inspector posted at Mathura who is under the jurisdiction of the regional assistant labour commissioner, Agra region, Agra (governed by the labour commissioner, U. P., Kanpur). He looks after the enforcement in the district of various labour Acts, helps the assistant trade union inspector in the checking of accounts and proffers advice regarding the proper working of the registered trade unions of the district.

A labour welfare centre (category B), opened by the labour department, is located in Masani, the industrial area of Mathura city. It has a homoeopathic dispensary, a reading room and a library for labourers, runs a class for those who are illiterate, a sewing class for women, a music class and also outdoor and indoor games. Its expenditure is about Rs 12,000 per year. There is also a district labour welfare advisory committee consisting of representatives of employers and employees and the members of the legislature elected from the district, the president and vice-president being nominees of the State Government.

CHAPTER VI

BANKING TRADE AND COMMERCE

Banking and Finance

History of Indigenous Banking—As elsewhere in the country, the system of indigenous banking in the region covered by the Mathura district is of ancient origin. The giving and taking of loans in one from or another was in vogue even in ancient times the word *rina* (debt) is mentioned repeatedly from Rigvedic times onwards.[1] Transactions were made in kind as neither specie nor credit instruments existed. It is known that as far back as the fifth and sixth centuries B.C., wealth was hoarded underground in brazen jars or in houses in the region in which the district is located. Usury was frowned upon even when indulged by members of the traditional high castes though the Vaishs charged more than the prescribed rates of interest.[2] In the seventeenth and eighteenth centuries, the business of money-lenders and bankers was quite prosperous in this region.[3] The consolidation of British rule and the expansion of trade saw the establishment of government treasuries and sub-treasuries and the setting up of banks, but the indigenous banking system continued to dominate the economic life of the rural areas, mainly because the bankers mostly financed foreign trade and interests and were not concerned with the people's economic requirements. According to the census of 1881, the number of money-lenders, bankers, brokers and shopkeepers in the district was 3,805. In Mathura city alone there were 106 money-lenders and bankers with 181 money-lenders' establishments. The most important banking firm was that of Mani Ram and Lakshmi Chand.

In the early part of the present century there were about a dozen large banking firms in the city which gave money on loans to local merchants, the most important being those of Devi Das and Ganga Bishan (Seth Keshab Das), Shiyam Sunder, Badri Das (Lala Jagan Prasad), Gur Sahai Mal, Ghansham Das (Seth Radha Krishn) and Incha Ram and Company. In the rural areas the money-lending business was more or less in the hands of village *sahukar* (money-lender) or zamindars who financed their own tenants but charged high rates of interest. In 1901, agricultural banks were started at five places but were liquidated within a decade as they did not prove successful.

The rate of interest prevailing in the district in the late nineteenth and early twentieth centuries was high on small cash loans for short

1. Jain, L. C., *Indigenous Banking in India*, p. 3
2. *Ibid*, p. 8
3. *Ibid*, p. 15

periods on personal security it was calculated monthly and varied from 18 to 37½ per cent per annum (depending on the status of the borrower); when articles of value were pawned the rate charged was somewhat lower, averaging usually about 12 to 15 per cent; when land was mortgaged as security, it averaged between 9 and 18 per cent; the terms were much the same in large transactions where valuable property was offered as security, the rate varying between 6 and 12 per cent. Among themselves bankers charged interest on *hundis* (bills of exchange) at a rate which ranged from 6 to 9 per cent, according to the prevailing state of the money market.

In the rural areas loans were commonly made in kind, the borrower usually having obtained seed or grain in the period preceding the harvest, it being customary to take it back at the time of the harvest on a *sawai* basis (repayment of an additional one-fourth of the quantity advanced) which was tantamount to exacting interest at 25 per cent per annum. Village grain-dealers, zamindars, village *sahukars* and *banias* (traders) also advanced loans to agriculturists against promissory notes and in some cases against a pledge of jewellery or landed property. Recoveries were made generally at the time of harvest and some *mahajans* (money-lenders) also purchased the agricultural produce of their debtors, adjusting the sale proceeds towards the loan advanced. In the urban areas, big *sahukars* (known as *kothiwalas*) who had old and well-established money-lending concerns and *sarrafs* (jewellers and dealers in bullion) provided credit facilitaties against a pledge of jewellery or other valuable assets but at exorbitant rates of interest which the debtor was scarcely ever able to pay, the pledged article thus having to be foregone.

General Credit Facilities

With the introduction of the co-operative movement in the first quarter of this century and the subsequent expansion of co-operative credit societies, loans began to be given to the cultivator on reasonable terms and could be paid back in easy instalments. The village *mahajan* was thus compelled to be less usurious though he continued to handle a big part of the money-lending business in rural areas. The U. P. Zamindari Abolition and Land Reforms Act, 1950 (Act I of 1951) has succeeded in no small measure in breaking the stranglehold of the zamindar on his tenants. Though the *mahajans* and *sarrafs* now offer more favourable terms to borrowers and still do substantial business in money-lending, people (specially those in business or trade) are increasingly turning to banks and co-operative credit societies (which offer favourable credit facilities at reasonable rates of interest) in order to meet their financial needs.

In 1964, in the rural areas of the district two families per village on an average were engaged in the business of money-lending, the total number of such families in the district being 2,000 in that year.

In the district there is a net work of co-operative societies 17 of which are of large size, 268 are service co-operatives and 316 multipurpose agricultural co-operative credit societies. They advance loans to agriculturists for a period of 12 to 15 months for raising the next crop which were repayable from the sale proceeds of the crop. The first and second not only provide cash but also fertilisers, seeds and agricultural implements on credit and advance loans for various cottage and village industries.

Medium-term loans repayable within three years are also advanced for purchase of bullocks, construction and repair of wells, etc. Long-term loans exceeding Rs 500 are also made available by the U. P. State Co-operative Land Development Bank against the pledge of landed property for long-term improvements of the land. The 27 seed stores in the district offer seed on credit to agriculturist members on a *sawai* basis. Temporary advances to the extent of 75 per cent of the anticipated value of the crops pledged by the cultivator are also made by co-operative marketing societies and instead of having to dispose of the produce immediately after the harvest when market rates are low, he can sell it when market rates become more favourable.

Credit facilities are also provided to cultivators by the State Government through the development blocks in the form of *taqavi* loans for construction of wells, purchase of agricultural implements, fertilisers and better seeds. Grants and subsidies are also given under departmental schemes for construction of rural godowns, cattle sheds and the purchase of improved implements and appliances for developing cottage industries.

Rural Indebtedness

Old and unscientific methods of cultivation, old types of implements, poor seeds, insufficient fertilisers, the subdivision and fragmentation of holdings, natural calamities (floods, water logging, drought, etc.) and loans (taken at high rates of interest for non-productive purposes such as social ceremonies, litigation, tiding over a bad season, etc.) which kept on accumulating and could be cleared only by taking still more loans, have been the main causes of rural indebtedness through the centuries. The extreme dependence of the rural population on agriculture is indicated by the fact that out of the total number of 1,62,000 rural families about 1,06,808 are dependent on agriculture for their livelihood.

The economic condition of the agriculturists of the district improved in the second half of the nineteenth century but indebtedness was still rife and was more or less looked upon as a natural state of affairs. The poverty of the cultivator forced him to borrow grain from the money-lender at the exorbitant rates of interest ranging from 25 to 75 per cent per annum.

At the beginning of the twentieth century, the agriculturists in the district were doubly benefited by the fall in the rates of interest (particularly for grain loans) and the rise in the prices of agricultural commodities. The economic depression which was at its worst from 1929-31 led to a deterioration in their monetary condition. Many were unable to repay the principal borrowed and many failed even to pay the interest on the loans taken. Nor did the landlords escape, 16 being indebted for a sum of Rs.3,857 and only one being free of debt in 1930. By far the largest amount advanced to the agriculturists in this period—Rs 22,009—was by the co-operative credit societies, the village money-lenders following with Rs 13,395 and the tenants with Rs 10,180. Of those who were responsible for payment of rent for land, 203, were indebted to the extent of Rs 81,056.[1]

The fall in the market rate during the harvest season and insufficient yields added to the economic difficulties of the poor agriculturist. The landless labourer's plight also makes him an economic burden. He gets employment only during the harvest or the sowing season and migrates temporarily to the city in the off season in search of work or lives on loans which can be repaid only in the next working season, a process which leaves him in a perpetual state of want and indebtedness. Even the zamindar often found himself in debt because of his personal extravagance and the indifferent management of his estate.

To discourage borrowing for non-productive purposes efforts are being made to encourage the cultivators to take short-term loans in cash and kind for productive purposes only, such as purchasing of better seeds, fertilisers, farm animals and implements and for irrigation, the most common form of loan in the district being that taken for raising the next crop. The co-operative societies and banks in the district advanced short-term loans amounting to Rs 85,00,000 in the First Plan period, to Rs 1,25,00,000 in the Second and to Rs 1,55,95,157 in the first three years of the Third. The medium-and long-term loans advanced amounted to Rs 5,89,579 and Rs 2,98,664 respectively during the first three years of the Third Plan period.

Urban Indebtedness

In urban area *seths* or *kothiwals* and jewellers-cum-bankers advance loans against jewellery, ornaments and other valuables on rates of interest varying from 15 to 30 per cent.

Debt Relief Legislation

The first step in the amelioration of those suffering under rural indebtedness was the enactment of the Usurious Loans Act, 1918, which authorised the courts to reopen those cases in which excessive interest had

1. *Report of the United Provinces Provincial Banking Enquiry Committee* (1930), pp. 141, 142, 144

been charged and the transaction between the parties had been substantially unfair. By an amendment in 1926, the Act was made applicable to any party seeking relief from mortgages. But in practice it fell short of achieving its purpose as the terms "excessive" and "unfair" were not defined precisely. During the period of the great depression beginning with 1929 and that of the post-depression which continued till 1939, further legislative measures were promulgated to reduce the burden of debts. The United Provinces Agriculturists Relief Act, 1934, brought smoe measure of relief as it provided *inter alia* for payment of debts in instalments at a low rate of interest on mortgage and non-mortgage debts. The Temporary Postponement of Execution of Decrees Act, 1937, stipulated that execution proceedings against tenants and proprietors whose land revenue did not exceed Rs 1,000 per year would be unconditionally stayed. The United Provinces Debt Redemption Act, 1940, provided for the charging of interest at low rates and for protecting the property of debtors from any large scale liquidation.

After the country became independent, legislative measures were enacted with the definite objective of prohibition the sale of land by the cultivator to non-cultivating persons. Prior to the abolition of the zamindari system in the district in 1952, permanent tenure holders and fixed-rate tenants whose rents were fixed, unlike exproprietary tenants, had the unrestricted right of mortgaging their interest in land but thereafter the law precluded a *bhumidhar* from selling his land to another holder if the sale increased the extent of the buyer's holding to more than 30 acres, nor did he retain the right to enter into a mortgage if the possession of the mortgaged land was transferred. *Sirdars* were not given the right to sell their interest in the land nor was such an interest transferable, except in accordance with the provisions of the U. P. Zamindari Abolition and Land Reforms Act, 1950.

Role of Private Money-lenders and Financiers

Notwithstanding the endeavours of the government and co-operatives to eliminate village money-lenders, they continue to play an indispensable role in the rural economy of the district. The scaling down of their profits has thinned their ranks somewhat and the abolition of zamindari has driven many more to the cities but it is still to the village money-lenders that most cultivators turn in times of need.

On the whole the pattern of money-lending has shown little change over the years in the rural areas of the district. The *sahukar* (also known as Bohra in these parts) still advances loans to the agriculturist against jewellery, bullion or landed property and *kistwalas* or Merathias (money-lenders who take back loans in instalments) advance monies against crops or property. Loans are made either in cash or in kind the latter being in the form of seed, cloth and food-grains. *Mandi-arhatias*

(wholesale commission agents) give short-term credit by way of advances against the new crop, the *pakka-arhatia* advancing credit to the *kutcha-arhatia* for trading purposes and concerns dealing in *niwar* (broad and thick cotton tape) and cloth printing to the artisans engaged by them. The rate of interest charged by these firms varies with the period of the loan, the usual rate prevailing in the district being 8¾ to 9 per cent.

Government Loans

It has been the practice for the agriculturists to receive assistance from the government in times of flood, famine and other emergencies. In British times loans were granted under various regulations and still later under various Acts, a practice which still continues. The amount of *taqavi* distributed in the district in 1961-65 (under Act XII of 1893) for various purposes is mentioned in the following statement:

Purpose	Loan advanced (in rupees)
Fertilisers	5,99,996
Seeds (for crops)	26,143
Implements	35,000
Plant protection	2,861

These loans are advanced, generally against the security of immovable property, for one to 5 years. For bunding and land improvements the period ranges from 3 to 5 years. The government rate of interest is 5 to 6 per cent per annum.

Joint-stock Banks

There are five joint-stock banks in the district, a brief account of each being given below:

The Imperial Bank of India (now the State Bank of India) opened its first branch in Mathura city on July 1, 1922, and followed with 2 others at Kosi Kalan and Vrindaban on April 5, 1951, and February 2, 1962, respectively. It had a turnover of about Rs 69,59,78,851 in the year ending on December 31, 1964. In addition to transacting the routine functions common to all banks, it also conducts foreign exchange business and acts as agent to the Reserve Bank of India for purposes of government receipts and disbursement. The rate of interest charged by it on loans varies from 6½ per cent on advances of over Rs 5,000 to 9½ per cent on loans of Rs 50 for a minimum period of 95 days. The rate of interest offered by it on various deposits varies from 1½ per cent on current account deposits for a period from 15 to 45 days to 7 per cent on fixed deposits for 60 months or longer. It also gives medium-term loans to such small-scale industries

in the district as deal in light engineering, electrical goods, wire and cables, chemicals, dyeing and printing, pharmaceuticals, printing and publishing, etc.

The Allahabad Bank, Ltd, set up a branch in the district in February, 1921, in Mathura city. It finances a variety of industries in the district and advances loans on rates of interest varying from 9 to 10 per cent and offers 1½ to 7½ per cent interest on deposits.

The Punjab National Bank, Ltd, established its first branch in Mathura city on January, 1945. It has another branch at Kosi Kalan and one at Vrindaban which were set up in January, 1945, and March, 1951, respectively. In addition to conducting the normal banking business, it advances loans against canned and dehydrated products, pig iron and goods manufactured from it, refined and crude saltpetre, agricultural products, etc. The rate of interest charged by the bank on advances varies from 6 to 9 per cent and the rate of interest offered on various deposits from 3 to 6½ per cent per annum.

The Central Bank of India, Ltd, opened a branch office in Mathura city on June 10, 1941, and another at Kosi Kalan. The rate of interest charged on advances varies from 7 to 10 per cent and that offered on deposits from 1 to 7½ per cent per annum. It finances a variety of local industries in the district.

The Govind Bank (Private) Ltd, was established in Mathura city on February 8, 1963. The rate of interest charged by the bank varies from 8 to 10 per cent per annum and the rate of interest offered varies from 2 to 7½ per cent. The bank finances certain industries of the district and agricultural trade. The average volume of its turnover in 1964 was Rs 16,75,752 and the owned and working capital stood at Rs 29,300 and Rs 14,50,700 respectively.

National Savings Organisation

The post-office savings bank scheme and other similar schemes, are designed to tap the savings of those who are not affluent and to inculcate in them the habit of thrift, thus making funds available for investment in the Five-year Plans. Defence deposit certificates and national defence certificates (in denominations ranging from Rs 5 to Rs 5,000, the average rate of interest being 6¾ per cent) were introduced in the wake of the Chinese aggression on India in 1962 to raise funds for the defence of the country.

In January, 1963, the Government introduced a scheme of premium prize bonds to meet the increasing developmental and defence expenditure of the country. These were bearer bonds in the denominations of Rs 5 and Rs 100 and were available at the Reserve Bank of India, branches of the State Bank of India, treasuries, sub-treasuries and post-offices. They were repayable after five years from the date on sale with a premium of

10 per cent, the holders being eligible to participate in 2 draws for money prizes. For every one crore of rupees of bonds, the prize money amounts to 5 lakhs of rupees in each draw. The net investment under various securities in Mathura district was Rs 2,04,111 in 1963-64.

General and Life Insurance

The life insurance business was nationalised on September 1, 1956, and a branch office of the life insurance corporation was opened at Mathura in 1958, which is responsible for procuring a minimum given target of business annually. The number of persons insured in the district in 1964 was 1,810. The following statement gives some particulars regarding the business secured from 1958 to 1964.

Year	Business (in rupees)
1958	20,02,000
1959	49,82,000
1960	40,90,000
1961	48,57,000
1962	57,75,000
1963	68,68,000
1964	84,08,000

Co-operatives

The co-operative movement was launched in the district in 1913-14 when 7 village primary societies were organised and the District Co-operative Bank, Ltd, Mathura, was started in August, 1914, with the aim of raising the level of productivity, encouraging improvement in technology and expanding the scope of employment. In 1920 the number of primary societies was 72 and it rose to 81 in 1930. In the wake of the world-wide economic depression (which was at its worst from 1929 to 1931) the co-operative movement received a set back. Prices of agricultural commodities fell sharply and left the cultivator (who was hard pressed by a heavy burden of debt) apathetic to the movement. But with the prices of agricultural produce rising substantially during the Second World War and after, it gained momentum and by 1950 the number of village primary societies had risen to 453, non-credit societies also making some progress during the period. After the country became independent in 1947, the government began to expand the movement and to revitalise it. With the coming of the Five-year Plans co-operation has become the pivot of developmental planning, the number of credit societies having risen to 601 by 1964. The number of non-agricultural credit societies (recommended in the Maclagain Committee Report in 1915) was 20 (urban) in that year.

The following statement shows the decennial progress of co-operative credit societies in the district from 1920—1960.

Year	Number of credit societies
	Rural
1920	72
1930	81
1940	135
1950	453
1960	578

Up to 1940 the societies were only meant to provide the agriculturist with credit facilities but after that their sphere of activities was expanded so as to affect many aspects of rural life and the village primaries were converted into village banks which, in addition to their main business of providing credit for the small agriculturist, make provisions for improvement in cattle breeding and the supply of improved seeds, chemical fertilisers and implements, etc., thus becoming multipurpose in nature. In order to co-ordinate their working, 32 development unions were also organised in the rural areas in 1917, and to each were affiliated 15 to 20 village primaries. These unions also undertook the work of supplying essential commodities (like sugar and kerosene oil) to their members. In 1948 there were in Mathura and Vrindaban, seven consumers' co-operative stores which distributed rationed commodities, one being abolished in 1951, another in 1957 and three in 1958.

On the basis of the recommendation of the All India Rural Credit Survey Report, 1956, the village primaries were merged in the larger co-operative societies which were placed under paid management for efficient and integrated working. In 1957 there were 17 large size societies in the district, 4 each being at Mathura and Chhata, 3 at Nandgaon, two each at Kama and Govardhan and one each at Raya and Baldeo. The old system of marketing through various intermediaries still exists in the district but to eliminate the middleman co-operative marketing societies have been established in rural areas which either purchase the produce direct from the cultivator and sell it to the consumer or act as the agent of the producer. In 1961 there were four such societies in the district.

The multipurpose co-operatives are gradually being converted into service co-operatives to take up the work of supplying seeds, fertilisers, implements and other essential commodities to agriculturist members and 30 such co-operatives were registered in the Farah, Govardhan and Raya development blocks in 1961. In 1964 the number of service co-operatives rose to 268 with 60 in tahsil Sadabad, 35 each in Mat and Sahpau, 31 in Nohjhil, 30 each in Raya and Baldeo, 23 in Farah, 21 in Govardhan and 3 in Mathura. The remaining 316 multi purpose co-

operatives will in time be converted into service co-operatives. This process of co-ordination and integration is continuing at all levels of the co-operative set up in the district.

The following statement shows the strength of various types of co-operative credit societies in the development blocks of the district as in 1964.

Development block	Type and number of co operative credit societies		
	Multipurpose	Service	Large
Sadabad	58	60	..
Nohjhil	58	31	..
Mat	40	35	..
Farah	40	23	..
Sahpau	36	35	..
Govardhan	35	21	2
Raya.	33	30	1
Baldeo	14	30	1
Mathura	2	3	4
Chhata	..	..	4
Nandgaon	..	..	3
Kama	..	..	2
Total ..	316	268	17

The number of seed stores run by the development unions in the district was 27 in 1948 and they have been supplying seed since then. At the district level there is a district co-operative federation (established in 1946) which performs varied functions and is a link between the marketing societies in the district and the Uttar Pradesh co-operative federation, Lucknow. Co-operative credit has thus been linked with marketing as the expansion of the latter aids the growth of the former. The district co-operative federation, Mathura, deals in the marketing of fertilisers, agricultural implements and other essential commodities like sugar and kerosene oil and acts as an agent on behalf of the government for the procurement, distribution and production of goods. In 1964 the owned and working capital of the federation was Rs 2,82,082 and Rs 7,33,250 respectively.

Under a scheme sponsored by the Government of India, a wholesale consumers' store was established at Mathura in 1964 when seven primary consumers' stores were also set up which do the work of supplying consumable articles to their members, three also having started shops for the distribution of essential food-grains, etc.

Co-operative Banks—The District Co-operative Bank, Mathura (established in 1914) to which are affiliated all the urban and rural co-operative societies of the district, transacts the usual banking business but

its main function is to finance the agricultural industry through co-operative societies for intensive and extensive agricultural development and thus serves as a central financing agency for co-operatives in the district. In 1964 the average volume of its turnover was about Rs 7,50,17,968 and on June 30, 1964, its owned capital was Rs 42,47,391 and its working capital Rs 2,07,24,547. The loans advanced by the bank in 1964 totalled a sum of Rs 1,56,18,126 the recovery made being Rs 1,38,16,108. The rate of interest charged on advances varies from $5\frac{1}{2}$ to $6\frac{3}{4}$ per cent per annum and the rate of interest offered on deposits ranges from 3 per cent on savings bank account to $6\frac{1}{4}$ per cent per annum on fixed deposit accounts.

The Uttar Pradesh State Co-operative Land Development Bank, Mathura, started functioning from October, 1960. A branch was opened in Sadabad in October, 1961 It makes available only long-term loans on simple mortgage on unencumbered land for a period of ten years (repayable in ten equal yearly instalments) for permanent improvement to the land, such as the adoptation of medern techniques of cultivation and irrigation facilities, consolidation of holdings, buying of adjoining plots and agricultural assets and also for paying off old debts. The ceiling of advances made is 50 per cent of the value of *bhumidhari* land and 30 per cent of the value of *sirdari* land which has to be mortgaged with the bank, subject to a maximum of Rs 15,000 if given to an individual and Rs 50,000 if to a co-operative farming society. The total loan advanced up to June, 1964, was Rs 3,31,515 and that in 1963-64 was Rs 1,23,515. the recovery being 10 per cent. The rate of interest charged on such loans is $7\frac{1}{2}$ per cent. The owned and working capital of the bank was Rs 25,398 and Rs 3,18,165 respectively on June 30, 1964.

Other Societies- On the basis of the recommendations of the All India Credit Survey Report, the Co-operatives were entrusted with more varied functions and accordingly in the Second Five-year Plan period, three farming, three irrigation, 10 urban credit for salary earners and 12 housing societies were organised in the district The 20 non-agricultural societies (one each at Vrindaban, Bajna and Baldeo and the rest at Mathura) make recoveries in instalments of the credit given.

The following statement gives some particulars regarding the investments of the important co-operative agencies in the district as on June 30, 1964 :

Co-operatives	Capital (in rupees)	
	owned	Working
District co-operative bank	42,47,391	2,08,26,640
Large-size	25,24,734	87,36,904
Service	17,44,556	79,64,246
Multipurpose	7,20,109	34,49,521
Salary earners	1,73,411	4,31,495

Progress during Plan Periods—In 1956 (at the end of the First Plan period) the number of members enrolled in various co-operative societies was 28,261, in 1960 it was 55,643 and in 1963 it was 81,213. The short-term loans advanced by all the agricultural and non-agricultural credit societies during the first 2 Plan periods and the first 3 years of the Third Plan period amounted to Rs 85,00,000, Rs 1,25,00,000 and Rs 1,55,95,157 respectively. Medium-and long-term loans were not advanced during the periods of the first two Plans but such loans advanced during the first three years of the Third Five-year Plan were of the order of Rs 5,89,579 and Rs 2,98,664, respectively. The earlier practice of giving short-term loans (to meet the immediate requirements of the agriculturist during the sowing season) gave place in the Third Plan period to that of giving long-term loans, as the co-operatives realised that in a planned economy pledged to the values of socialism and democracy, co-operation has to become progressively the principal basis of organisation in many branches of economic life particularly in the sphere of agriculture, minor irrigation, small industries, processing, marketing, distribution and supply, rural electrification, housing and provision of essential amenities for local communities. Also that a growing co-operative sector, with special emphasis on the needs of the peasant, the worker and the consumer, becomes a vital factor for social stability, expansion of employment opportunities and rapid economic development.

The number of non-credit societies has increased in the district but the development of the credit service rendered by co-operation has been more noticeable. The following statement gives an idea of the work done by co-operative agencies during the first three Plan periods (from 1951 to 1963).

Item		Progress in 1956	Progress in 1960	Progress in 1963
Members enrolled ..	..	28,261	55,643	81,213
Share capital collected (in rupees)	..	4,48,328	20,32,862	35,37,148
Deposits (in rupees) ...	...	81,009	2,67,400	6,05,491
Short-term loans (in rupees)	..	85,00,000	1,25,00,000	1,55,95,157
Medium-term loans (in rupees)	..	..	..	5,89,579
Long-term loans (in rupees) ..	..	..	..	2,98,664

Aid to Industries

The Uttar Pradesh financial corporation advances loans to various industries and the following statement shows the amounts advanced by it in the district since its inception in 1958-59 to the end of March, 1965.

Loans advanced through	Loans advanced (in rupees)
Corporation	3,00,000
Liberalised loans scheme	3,20,500
Agricultural department loans scheme . ..	1,50,000

Currency and Coinage

The old system of coinage under which a rupee was divided into 16 annas and an anna into 12 pies was replaced in the district by the decimal coinage system on April 1, 1957. The rupee is the basic unit of monetary transaction and is divided into 100 units, each being equivalent to a paisa.

Trade And Commerce

Course of Trade

Because of its favourable location and its importance as a place of pilgrimage, Mathura has always been a trading city and it was a wealthy trade centre and a great mart in ancient times, goods from many parts of the world finding their way to it. There was a trade route coming from Tamralipti (a port in Bengal) which passed through Mathura and went on to Balkh (in Central Asia), Europe and other countries. Another mercantile route coming from Shravasti (on the north-east) also passed through Mathura and went on to the south-west through the Rajasthan desert to the ports in Sindh from where merchandise was carried by the ancient land route to Iran and the Greek cities of Asia Minor. One of the roads built by Sher Shah Suri passed through Mathura and connected Delhi and Agra (both of which had the status of capital cities and were important trade centres). Mathura was an important indigo producing centre in the seventeenth century, the product being transported by way of Agra to other parts of the country. Caravans (sometimes of thousands of camels and other animals) travelled long distances from Mathura and Agra. The situation of Mathura on the Yamuna (which was an important waterway till rail and road transport began to develop) enabled boats of considerable tonnage carrying large cargoes of stone, cotton, ghee and indigo to pass it. The opening of the Delhi–Agra canal in 1874 abstracted a large portion of the river's water supply and by 1904 the waterway had become useless for navigation.

During British times many roads were built and old ones rebuilt and repaired linking Mathura with important places inside and outside the district and facilitating its trade and commerce. Between 1876 and 1879 registration posts were maintained along the roads leading from Mathura to Delhi, Dig and Bharatpur to ascertain the amount of goods traffic between Mathura and the adjacent territories.

The following statement shows the principal imports and exports of the district in 1884 :

Commodity	Imports (in maunds)	Exports (in maunds)
Gram	2,03,558	—
Sugar	57,990	—
Wood	19,955	—
Coal	7,159	—
Cotton goods	5,190	2,775
Hides	..	2,068
Cotton	..	1,703
Saltpetre	..	1,635

Excluding a small section covered by the East Indian Railway in the extreme east of the district, the only railway which carried goods in 1900 (and before) was the metre-gauge line running from Mathura city to Hathras junction. Only one-third of the earning of this line was derived from goods traffic.

In 1904 a new railway line connecting Mathura with Agra and Delhi, was laid which absorbed a good deal of the road-borne goods traffic between Punjab and places beyond Mathura.

At the beginning of the twentieth century, the Mathura-Hathras road was by far the most important trade route in the district, Mathura receiving from the Hathras market large quantities of wheat, sugar and cotton goods and sending in return raw cotton, coarse grains and oil-seeds. Next in importance was the road connecting Mathura with Delhi and Dig. Delhi supplied Mathura with cotton, grains and oil-seeds and received in return grains, salt and sugar. Mathura also imported raw cotton, grains and oil-seeds from Dig, while sugar, cotton goods and salt were exported to that place. The import of sugar and the export of cotton were also carried on through the Agra and Jalesar roads.

From the beginning of the present century till the forties, the pattern of trade in the district remained almost unchanged except in respect of the quantity of goods exported. Raw cotton, cotton goods, hides, saltpetre, gram and barley formed the bulk of the exports and an overwhelming proportion of the imports considered of grains, coal, building stone and building materials, practically the entire traffic being with Mathura city.

Industrial development started in the district only after the coming of independence in 1947. The starting of a variety of industries such as the manufacture of brass taps and cocks, preservation of fruits and vegetables and production of railway equipment added a number of industrial articles and raw materials to the purely agricultural trade pattern of the district.

The commodities exported from the district are grains and pulses, jaggery, oil-seeds, edible oils, preserved fruits (including jelly, jam, etc.), bones and hides, cotton, animals, cement, iron, steel, coal, *niwar, dori* (thick thread), etc., to all parts of the country particularly to Delhi, Agra and Aligarh and to the States of Gujarat and Rajasthan. The Kashi Taps and Cocks Manufacturing Company, Mathura (which commenced production in 1956) is a large-scale unit producing 1,500 dozen bibs and stop-cocks monthly. It has entered the foreign market and is competing with the Middle East countries through its agencies at Calcutta. It has also started the manufacture of steam and gas fittings, chromium-plated sanitary bath room fittings, etc.

The following statement gives some particulars regarding the export of important commodities from the district in 1961

Commodities	Quantity exported (in quintals)
Jaggery	1,65,000
Gram	18,673
Peas	14,405
Wheat	11,137
Pulses	8,458
Mustard	9,949

The district imports rice, jowar, *bajra*, ground-nut, coal, building stone and building material, *khandsari*, railway equipment, oil-seeds, cement, wood, iron and certain chemicals for its industries from Delhi, Agra, Kanpur and Jharia for which Mathura and Kosi are the main importing stations. The Midland Fruit and Vegetable Products (India), Mathura, a post-independence enterprise with a capital investment of Rs 15,00,000

(most of which is in the form of working capital), imports fruits and vegetables from Dehra Dun and other hill stations, the quantity consumed being worth Rs 12,00,000 in 1964. In that year it produced jellies, jams and juices worth Rs 27,00,000, the bulk being exported to different parts of the country.

Another enterprise (also a post independence unit), the Brij Basi Fine Arts and Offset Works, Mathura, imports certain chemicals and raw material from foreign countries for printing pictures, labels, posters and calendars.

The following statement gives relevant particulars regarding the main imports of the district as in 1964.

Commodities	Quantity imported (in quintals)
Groundnut	25,000
Jowar	23,540
Bajra	10,563
Rice	7,189

Trade Centres

Excepting the city of Mathura, the only market of importance in the district since the beginning of this century has been Kosi Kalan. Among other markets lying within easy reach of the railways Farah, Raya and Chhata are of some importance. The more remote markets—those of Sahpau, Kursanda, Baldeo, Govardhan, Bisawar, Bajana, Surir, Ol, Aring, Kamar and Sahar—which in the old days attracted considerable trade by their positions on the highways, well off in importance in 1900 but they continue to perform useful functions for their localities as collecting and distributing centres and supply the modest needs of the neighbouring villages.

A number of trade centres in the district serve as distributing points for goods imported as well as those locally produced. The city of Mathura, through its wholesale and retail markets, is the main distributing centre. Each tahsil also has its own trade centre and weekly or bi-weekly markets are held in the villages all over the district. There are about 66 such markets, 12 being important and fairly large. Nearly all the important *mandis* (wholesale markets) of the district are connected with pakka roads.

Wholesale Markets

The city of Mathura is the main distributing centre for the *mandis* of the district. Besides dealing in all types of grain, it is the main trading centre for jaggery, cotton, printed cloth, *niwar*, animal bones and hides. A large market where animals are bought and sold is also held here every Saturday. Kosi Kalan is predominantly an assembling and distributing centre in respect of agricultural products although a variety of goods is also sold here.

The annual turnover of the 12 important *mandis* in the district in 1963-64 is given in the following statement :

Mandi	Turnover (in quintal)
Mathura	3,38,472
Kosi Kalan	3,11,140
Sadabad	1,00,067
Chhata	32,233
Sonkh	30,656
Govardhan	28,908
Raya	28,368
Farah	16,199
Nohjhil	12,894
Vrindaban	12,483
Shergarh	11,128
Mat	3,633

Relevant particulars about the annual arrival (in quintals) of important agricultural commodities in the 12 main *mandis* in 1963-64, are given in the following statement :

Tahsil	Mandi	Wheat	Gram	Barley	Bejhar	Jowar
Mathura	Mathura	1,29,718	75,773	18,319	17,783	3,751
	Farah	6,200	2,400	420	1,000	240
	Govardhan	8,000	2,800	1,200	200	400
	Sonkh	3,200	2,600	1,600	1000	1,200
	Vrindaban	8,000	2,000	400	1,000	200
Chhata	Kosi Kalan	27,781	21,235	5,038	1,160	8,555
	Chhata	3,000	3,000	1,500	550	700
	Shergarh	4,200	1,200	420	840	280
Sadabad	Sadabad	23,000	18,000	3,000	7,000	3,200
Mat	Raya	1,800	1,700	550	1,600	..
	Nohjhil	650	150	500	500	..
	Mat	500	400	80	400	..

[contd ;

Tahsil	Mandi		Bajra	Pulses	Mustard	Jaggery	Cotton
Mathura	Mathura	..	5,697	73,645	28,924	1,33,839	12,262
	Farah	..	500	4,289	1,200	1,600	70
	Govardhan	..	400	2,200	400	16,000	400
	Sonkh ..	..	1,500	4,525	1,000	4,000	100
	Vrindaban	..	400	2,340	600	600	..
Chhata ..	Kosi Kalan	..	6,305	19,730	1,18,543	5,384	12,399
	Chhata	..	500	2,080	1,800	20,000	600
	Shergarh	..	320	1,698	820	900	250
Sadabad	Sadabad	..	3,500	2,545	8,500	2,800	300
Mat ..	Raya	..	500	550	3,00	8,000	185
	Nohjhil	..	400	400	60	800	80
	Mat ..	..	300	250	50	650	60

The important commodities that were sold in the two main *mandis* of Mathura and Kosi Kalan and the quantities sold in 1964, are listed in the following statement:

Wholesale market	Commodity	Amount (in quintals)	Value (in rupees)
Mathura	Wheat	87,319	61,22,808
	Jaggery	76,087	50,73,292
	Mustard	32,182	40,18,241
	Peas	51,778	35,00,710
	Gram	45,745	32,01,235
Kosi Kalan	Mustard	1,07,021	99,16,566
	Wheat	54,588	26,49,701
	Jaggery	24,673	17,86,068
	Cotton	21,781	17,45,094
	Peas	14,712	5,91,422
	Barley	10,221	3,69,796

The following rates of octroi are charged by the municipal board, Mathura, on goods entering the municipal limits :

Commodity	Rate (per quintal, in rupees)
Wheat, flour, rice, paddy, *maida*, *Suji*, etc.	00.19
Coarse grains (barley, jowar, *bajra*, etc.) and pulses ..	0.08
Sugar (*Khandsari*, etc)	00.19
Dalda, ghee, coconut-oil etc.	2.70
Mustard and mustard oil	00.68
Vegetables	00.19
Fruits (mango, guava, banana, etc.) . ..	00.68
Medicines (homoeopathic, allopathic and Unani) ..	5.40
Yarn	00.35
Iron and steel (manufactured goods)	00.68
Cement	00.35

Dealings in the wholesale markets usually commence early in the morning and finish by noon, deliveries being taken and accounts settled in the afternoon. The produce is marketed by auction through the *arhatias* (wholesale commission agents) who also provide storage and marketing facilities to the sellers. The seller has to pay the *arhatia* the following charges :

Arhat (storage charges) .. .	Re 00 76 per Rs 100 of selling price
Tulla (weighing charges)	Rs 1.56 per Rs 100 of selling price
Dharmada (charges for religious purposes) ..	10 Paise per Rs 100 of selling price
Other expenses	10 Paise per Rs 100 of selling price
Palledari (Portage)	155 to 160 grams per quintal

State Trading

In order to stabilise prices of food-grains and ensure their equitable distribution the State Government opened 165 fair price shops in the district in 1968 for the sale of essential food-grains and sugar to ration card holders in quantities specified *per capita* at prices fixed by government. Card holders are not precluded from purchasing these commodities from the market. These shops are run, under the supervision of the district magistrate, by consumers stores, the district co-operative federation and individuals.

The number of fair price shops in the tahsils as in April, 1964, was as follows :

Tahsil	Number of shops		Total
	Urban	Rural	
Mathura	41	35	76
Chhata	5	35	40
Sadabad	7	31	38
Mat	2	48	50
Total ..	65	149	204

Weights and Measures

The metric system was introduced in the district in 1960. The legal standard weight used since then is the kilogram which replaced the seer. The metre is the standard linear measure which replaced the yard. The measure of distance is the kilometre. The measure of capacity is the litre which replaced the gallon and pint. A table of conversion factors will be found at the end of the Appendix.

Fairs and Melas

Many fairs are held in different parts of the district most of which go on for some days and are attended by a large concourse of people and a good deal of buying and selling is carried on. A list of these fairs is given in table XI of the Appendix.

Perhaps the biggest is the annual fair of Yama Dvitiya which is held at Vishram Ghat in Mathura city and attracts about 1,25,000 people from all parts of the country and another important one is Guru Purnima which is held at Govardhan. Each of the following – Deviji ka Mela at Semri, Swamiji ka Mela at Tarauli Shumali (in tahsil Chhata) and Janmastami (the birth Anniversary of Krishna) is celebrated with great enthusiasm all over the district and attracts 40,000 to 50,000 persons from different parts of the country.

Trade Associations

There were eleven trade associations in existence in the district in 1956 which are still functioning. They safeguard the commercial interests of their trades by providing technical and legal advice in matters of sales-tax, income-tax, octroi, imports and exports. They are the Printed Cloth Merchants' Association, Mathura; Garah Cloth Merchants' Association ; Dori Nirmata Mandal ; Toria Bichhiya Nirmata Mandal ; Sarraf Committee, Mathura ; Brij Vyapar Mandal ; Phoot Merchants' Association, Mathura ; Publishers and Booksellers Association ; Saudagar Sangh ; Mudrak Sangh ; and Grain Merchants' Association.

CHAPTER VII

COMMUNICATIONS

Old Time Trade Routes and Highways

Mathura has been a place of pilgrimage for the Hindus for millenia and has always attracted pilgrims and visitors from all over India and at times even from abroad. It was a sacred place of pilgrimage for the Jains and Buddhists also and roads led to this centre of religious thought and learning from the earliest times, accessibility to it not being difficult because of its being situated on the Yamuna, a navigable river and one held sacred by the Hindus. 'It was moreover situated on the commercial routes from North West India to the places of the Ganges and the western coast.'[1] The *Mahabharata* states that Krishna travelled from Gokul to Mathura in a chariot. It was the capital of the Saurasenas and the Nagas, the provincial headquarters of the Mauryas and the Sungas, the provincial capital of the Greek, the Scythian and the Parthian war-lords and the winter residence of the Kushana emperors. It was a wealthy mercantile centre and a great focus of art and sculpture. 'Here the high roads from central Asia *via* Taxila, from the Indus valley *via* Minanagar and from the gulf of Gujarat *via* Ujjayini and Madhyamika (Nagari, near Chitorgarh), ended in the fertile north Indian plain.'[2] Panini, (writing about the middle of the fifth century B. C.) mentions a road named Uttarapatha, which may be identified with the ancient highway running from the east of the country to Gandhara (modern Kandahar) and from there farther west. It was well known to the Greeks as the northern route (a literal rendering of the word Uttarapatha) and probably became the Rajpatha (royal road) of the Mauryas, the Badshahi road of the Mughals and the Grand Trunk road of modern times. The Mauryas had a separate department for the construction and maintenance of roads and brought all the inland trade routes under the control of a highly centralised administration. During the Panchala period (*circa* 200 B. C. to 350 A. D.) Mathura was connected by a trade route with Ahichchhatra (in district Bareilly). A good road from Tamralipti (Tamluk, in Bengal) to Balkh (in central Asia) passed through Mathura, which was a trade route for goods being carried to central Asia, Europe and other countries. Another route from Shravasti (in district Gonda) to Sauvira (in the west of India) and Patala or Barbara (founded by Alexander of Greece on the Indus) passed through Mathura which also served as a trade route for Indian merchandise sent to Iran and the Greek cities of Asia Minor. 'In the great marts of Pataliputra, Vaisali, Champa, Banaras, Mathura and Taxila goods were assembled from all parts of the civilised world.'[3]

1. Van Lohuizen De Lee, J.E : *The Scythian Period*, (Leiden), 1949, p. 145
2. Goetz, Hermann : *Five Thousand years of Indian Art*, P. 80
3. Mukerjee, Radhakamal : *The Culture and Art of India*, p. 101

In mediaeval times (particularly under the Mughals) Mathura was an important road link between Delhi and Agra (the two outstanding cities of the Mughal emperors). This road was measured (as far as Kabul) during the time of Babur. The alignment of one of the roads which connected Agra and Delhi, built by Sher Shah passed through Mathura. It came to be known as the Badshahi (royal or king's) road and was well maintained having milestones, wells and serais and long avenues of fairly well-preserved trees. Jahangir planted a "delectable alley" of trees along this route. 'The highway was also bordered on either side by trees' bearing 'a fruit not unlike the mulberry' all of it forming 'a beautiful avenue.'[1] The Banjaras and Banias were constantly moving about for trade purposes and during Mughal times travel was fairly safe for large caravans as well as small companies of travellers and merchants. The two main routes connecting Agra and Mathura (which went on by way of the Rajasthan desert to the ports of Gujarat) were relatively safe for traffic. At the beginning of the seventeenth century Mathura was an important indigo producing centre, the product being transported by way of Agra to other parts of the country. Caravans of camels and other animals (sometimes comprising as many as 20,000) travelled long distances from Mathura and Agra. The condition of the roads was unsatisfactory. Hughes writing in 1620 said that it took about 30 to 35 days to travel by land from Patna to Agra and Mathura. Francois Bernier, the French traveller who travelled in the Mughal empire from 1656 to 1668, writes in his memoirs, 'Between Agra and Delhi nothing is worthy observation but Mathuras . . a few tolerably handsome caravansaries, a day's journey from each other ; and a double row of trees planted by order of Jehan-Guyre and continued for one hundred and fifty leagues, with small turrets, erected from *kosse* to *kosse*, for purpose of pointing out the different roads. Wells are also frequently met with, affording drink to travellers and serving to water the young trees'.[2] John Marshal, a European traveller who spent about 4 years (1668–1672) in India, mentions that it was nearly a forty-day journey by the land route from Surat to Agra and Mathura (by way of Burhanpur in modern Andhra Pradesh) a distance of about 600 miles and from Mathura to Patna it was again a journey covering 600 miles taking about 40 days. Writing in 1824, Bishop Heber (an English missionary) said that the condition of the roads in the Upper Provinces, which included Mathura, was very bad. Rivers were crossed by fords, ferries or bridges of boats and riverine transport had been utilised to its full since very ancient times with the Yamuna serving as a well-frequented highway till the beginning of the twentieth century when rail and road transport began to develop. Boats of considerable tonnage plied on the river, carrying large cargoes of stone, cotton, ghee and indigo, particularly between Mathura

1. Growse, F.S. : *Mathura, A District Memoir*, Pt I, 1874, p. 15
2. Bernier, F.: *Travels in the Mogul Empire*, Second Edition revised by Vincent A Smith, 1914, p. 284

and Agra. John Jourdain (a European traveller), writing in 1611, states that there was a yearly trade of more than 10,000 tons of salt carried in large barges of 400 to 500 tons from Agra to Bengal. Some of this commodity presumably came to Agra by way of Mathura as it was an important place on the trade route from Punjab to Bengal. Much the same position was observed by Peter Mundy, a European traveller, who was in these parts some time between 1628 and 1634. He also refers to pleasure boats (called *bajras*) being seen on the Yamuna. The construction of the Agra canal in 1874 caused a decrease in the volume of water which affected the navigability of the river. Up to 1904 the canal was also used for navigational purposes and a channel from the main canal near Aring going to Mathura city was also constructed to allow boats to have access to the city but from that year navigation was discontinued in the canal.

Road Transport

The metalling and reconstruction work of the old Badshahi road was undertaken in 1836 and it was renamed the Grand Trunk road. The extention of the main road to Bombay, linking Mathura to Agra, was commenced in 1840. Till 1854, when the public works department was established in the province of Agra, the public works of the district of Mathura were managed by a military board. The roads were constructed and repaired out of the proceeds from the toll tax levied on public ferries which was deposited in a road fund, another source of income being the road cess. From Mathura metalled roads ran to Agra, Delhi, Aligarh, Hathras, Jalesar (*via* Sadabad), Bharatpur, Vrindaban and Dig (*via* Govardhan). A metalled road passed through tahsil Sadabad (on the way from Agra to Aligarh) and another ran from Sadabad to Jalesar. The roads from Chhata to Shergarh and from Mathura to Sadabad, though metalled, were in a very bad condition. In 1884, Mat was the only tahsil headquarters that was not connected with Mathura by a metalled road. At that time the roads in the district were classified into first class roads—those which were raised, bridged and metalled (190.4 km. in length); second class roads – which were raised and bridged but not metalled (116 km. in length); and those of the third class—which were neither raised nor metalled but occasionally bridged (488 km. in length). By 1907 the length of metalled roads in the district had increased to 278.4 km. The roads were divided into two main types, provincial and local, the former, which were under the control of the public works department being maintained from provincial revenues and the latter, the upkeep of which was the responsibility of the district board. The provincial roads, totalling 128 km., included the 2 sections of the Agra-Delhi road passing through the district, the portion of the Grand Trunk road passing through tahsil Sadabad, the road from Mathura to Hathras—forming part of the trunk road from Mathura to Bareilly – and the approach roads to the railway stations. They were all metalled, bridged and provided

with drains. The length of the local roads which were metalled, bridged and provided with drains totalled 150.4 km. and that of those which were unmetalled, partially bridged and provided with drains was 524.8 km.

In 1945 a road development scheme was formulated on the basis of the Nagpur Plan, the 'Grid and Star' formula having been evolved to evaluate the required mileage of metalled and unmetalled roads for each district in the State. Accordingly, a road development scheme was drawn up which was implemented from 1946-47 and was later amalgamated with the Five-year Plans of the State. Roads were classified into national highways, provincial highways, major district roads, other district roads and village roads. In 1947 the district had 337.6 km. of metalled roads of which 216 km. were under the management of the public works department and 121.6 km. under that of the district board, 80 km. of which were transferred (at a later stage) to the public works department. Metalled roads included 83.2 km. of national highway (the Delhi-Mathura-Agra road), 52.8 km. of provincial highway (the Dig-Mathura-Bareilly road) and 201.6 km. of major district and feeder roads. The total length of unmetalled roads in the district at that time was 484.8 km. of which 297.6 km. were under the management of the district board and 187.2 km. under that of the forest department. The requirement of the metalled and unmetalled roads in the district according to the 'Grid and Star' formula was calculated at 425.6 km. and 796.8 km. respectively. From 1947 to 1963 the length of the newly constructed metalled roads was 118.4 km. of which 83.2 km. were constructed by the public works department, 20.8 km. by other departments and 11.4 km. by *shramdan* (voluntary labour), the last being taken over by the public works department of maintenance. The total length of metalled roads in the district was 456 km. at the end of 1963 of which nearly 313.6 km. had either a tarred or a cement concrete surface. During this period nearly 142.4 km. of the existing metalled roads were also reconstructed, improved and modernised by the public works department. In 1965 the Zila Parishad had 403.2 km. of unmetalled and 62.4 km. of metalled roads in the district under its management.

The following statement gives the approximate length of the national and provincial highways in the district (all of which have roadside avenues) as at the end of 1964 :

Road	Length in Km.	Breadh in m.
National highway no. 2		
Bombay-Delhi	44·8	6·4 to 9·7
Mathura byepass	12·8	3·6 to 4·8
Provincial highways		
Bombay-Delhi	12·8	6·4 to 9·7
Mathura-Dig	27·2	3·6 to 6·0
Mathura-Bareilly	24	3·6 to 4·8
Raya-Nohjhil	40	3·6 to 4·8
Mathura-Etah	56	2·7 to 4·8
Agra-Aligarh	17·6	3·6 to 4·8

Modes of Conveyance

In olden times the usual means of transport and travel were palanquins, elephants, horses, camels and vehicles drawn by bullocks, buffaloes, horses and camels. Boats plied on the Yamuna which is still a navigable waterway. The bulk of the heavy goods was moved by means of pack animals but valuable goods were usually carried in carts and carriages. Horses and ponies were very rarely used for draught purposes during the Mughal period and the familiar conveyances of later days, the ekka and the gharry, appear to have been developed since Akbar's time, the former from ancient Indian and the latter from European models.[1] People in the villages depended largely on the bullock cart (which was of different types such as the *saggar* and the *rath*) and on vehicles drawn by horses and camels. Camel carts (which are disappearing from the roads now) were a common sight in olden days. With the construction and improvement of metalled roads speedy mechanised transport, which has the added advantage of being able to ply in almost any kind of weather, also made its appearance and today motor-cars, motor-cycles, other motor-vehicles, bicycles and cycle-rickshaws are a common sight in the city and its outskirts. As an economical and convenient means of transport, the bicycle is popular both in the rural and the urban areas of the district. Cycle-rickshaws are a recent addition to the modes of public conveyance and are so popular that to a great extent they have driven ekkas and tongas off the roads. Gharries have gone out of use. In 1963 there were 260 motor-cars and 170 motor-cycles and scooters in the district.

Urban Areas—Ekkas and tongas are generally plied on hire, though they are also maintained by a few persons for personal use. Barring bicycles, cycle-rickshaws, ekkas and tongas have to be registered with the local boards, the registering authority laying down standard rates of fare per hour as also for specified distances. The schedule has to be displayed on the vehicle, though often in practice the fare is settled mutually between the parties. In 1960-61 there were 10,000 cycles, 371 cycle-rickshaws, 21 ekkas and 723 tongas which were registered with the municipal board of Mathura, 177 cycle-rickshaws and 4 ekkas and 77 tongas with the municipal board of Vrindaban and 181 tongas with the municipal board of Kosi where there also were nearly 500 cycles.

Rural Areas—The bullock cart is a multipurpose vehicle in the villages of the district and is used for agricultural purposes, the transport of people and goods from one place to another, etc. The vehicles are eminently suitable for kutcha roads which are unfit for mechanised transport. Ekkas, cycles and cycle-rickshaws are also used in the rural areas. In 1961 there were 22,831 bullock carts in the district.

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1. Moreland, W. H.: *India, At the Death of Akbar*, P. 156

Bus Service—Road transport was nationalised in the State in 1947 to provide facilities for the travelling public such as stoppages at certain definite wayside halts on prescribed routes, punctuality in the arrival and departure of vehicles, fixed rates of fares and freights, avoidance of over-crowding in buses, etc. The following statement gives the name of the routes in 1964 on which the buses of the U. P. Government Roadways plied, the Mathura bus station of the U. P. Government Roadways being the operating station :

District routes	Inter-district routes	Inter-state routes
Mathura Barsana	Mathura-Agra	Mathura-Delhi
Mathura-Kosi	Vrindaban-Agra	Mathura-Gurgaon
Mathura-Shergarh	Mathura-Hathras-Soron	Mathura-Alwar
Mathura-Nohjhil	Mathura-Aligarh	Mathura-Dig-Kama-Kosi
Mathura-K.N. Colony	Mathura-Bulandshahr	
Mathura-Vrindaban railway sation	Mathura-Rishikesh	
Mathura-Ral	Mathura-Etawah	
Mathura-Govardhan-Radha-Kund-Barsana-Kosi	Mathura-Mainpuri	
Mathura-Vrindaban ..	Mathura-Etah	
	Mathura-Hardwar	
	Mathura-Dehra Dun	
	Mathura-Fatehpur Sikri	

The average number of buses that ran daily on the district, inter-district and inter-State routes which operated from the Mathura roadways bus station was 85 and the average number of passengers carried daily by these buses 3,972 in 1964. Buses and a few taxis are also available for reservation for sight seeing, marriage parties and other types of journeys at concessional rates. A list of routes on which private buses (numbering 174) were plying in the district in 1964, follows :

Mathura-Sadabad
Mathura-Manikpur
Mathura-Etah
Mathura-Govardhan-Chhata
Mathura-Kama-Kosi
Mathura-Alwar
Mathura-Bharatpur
Mathura-Ol-Achnera
Mathura-Tundla *via* Mahaban-Karab
Raya-Sadabad

Also available in the district in that year were 10 privately owned buses which could be hired on contract.

Goods Traffic—Before the world war of 1939-45, goods were generally transported to and from the district by the railways and by boats plying on the Yamuna. On the roads the common modes of conveyance were

bullock-or camel-driven carts. The shortage of railway wagons for transporting goods other than war material during the period of the war led to the introduction of motor-trucks which have gained increasing popularity since then. Motor-vehicles have the advantage of reducing costs of transportation as they are speedier than goods trains and transport goods direct from the point of loading to that of unloading at competitive rates. As Mathura is an important trade centre and is also contiguous to the States of Rajasthan and Madhya Pradesh and is near certain important cities like Delhi, Agra, Aligarh, Hathras and Meerut, private truck owners carry on a flourishing business by transporting goods to and from these places *via* Mathura. There were 14 privately owned motor trucks in the district in 1964. The rate of freight is Rs 1.75 per quintal per km. and the maximum load a truck is allowed to carry is 32 to 37 quintals.

Railways

The first railway line constructed in the district was that portion of the East Indian Railway which cuts across the eastern part of tahsil Sadabad. It was opened to traffic in 1863. In 1875 a metre gauge railway line was constructed between Mathura and Hathras where it linked up with the East Indian Railway. The section between Mathura and Achnera was opened to traffic in 1881. The Kanpur-Farrukhabad line was extended up to Hathras by 1884, which in 1886 was under the control of the Bombay, Baroda and Central India Railway Company and was managed as a portion of the Rajputana-Malwa Railway. Three years later a small branch line from Mathura to Vrindaban was thrown open to traffic. The construction of a line from Agra to Delhi traversing the district was completed in 1904. By 1909 the Nagda-Mathura Railway line was completed and opened to traffic by means of which the district was connected with Bombay.

Since the regrouping of the Indian railways in 1951, the railway lines traversing the district have been the Central Railway, North Eastern Railway, Western Railway and Northern Railway, the last just crossing the eastern-most corner of tahsil Sadabad but having no railway station in this district. The total length of the Central Railway in the district is 77.38 km. The following statement gives the names of the important railway stations on this line and the quantity of goods handled at them in 1964 :

Station	Weight of goods (in quintals)
Mathura Junction	6,92,527
Kosi Kalan	1,01,260
Mathura C.O.D.	59,045
Vrindaban Road	1,073
Ajhai	2,474
Chhata	7,075
Farah	4,404

Only the railway stations of Mathura Junction and Kosi Kalan on this line have goods sheds.

The length of the North Eastern Railway in the district is 62.5 km. and the names of the railway stations on the line which fall within the district are Mathura cantonment, Bhainsa, Masani, Parkham, Raya, Sonai and Vrindaban, the weight of goods handled at the first, the last and Raya in 1964 being 3,35,754 and 16,733 and 34,626 quintals.

Ferries and Bridges

There are 15 ferries in the district, all on the Yamuna, which are managed by the Zila Parishad, the more important being at Vrindaban, Gokul, Shergarh, Majhoi, Lahrauli, Koila and Behta. With the decrease of water in the river, in summer and winter, pontoon bridges are built at Vrindaban and Shergarh by the public works department. The income from these ferries for the 3 years ending 1964 was Rs 95,440.

The first bridge in the district was built on the Yamuna near Mathura city on the Achnera-Kanpur railway line (North Eastern Railway) at a cost of Rs 8,49,000 and was opened to traffic in 1884. Its total length is 349.3 metres and it has 7 spans (each 45.7 metres in length) and a roadway for vehicles and passengers. Another bridge on the Yamuna on the Mathura-Raya road was constructed in 1962 by the public works department, providing an alternative route for vehicular and passenger traffic and reducing traffic stress on the old bridge. It has seven spans each of 44.5 metres in length and an approximate sum of Rs 28.51 lakhs was spent on its construction. The Patwaya Nala bridge on the Raya-Nohjhil road is the oldest one in the district. It has three spans each of 8.5 metres in length. The public works department started the construction of a new bridge in 1963 in place of this old one. There is also an old stone bridge on the Jhirna river near the town of Sadabad (on the Agra-Aligarh road).

Travel Facilities

It is mentioned in the *Jatakas* that the roads were not dangerous and in the Asokan edicts that there were rest houses and wells on the highroads. The separate department of the Mauryas which looked after roads and transport provided conveniences for travellers. Sher Shah and the Mughal emperors (particularly Jahangir) took interest in providing amenities for travellers like the planting of roadside trees, building of serais and wells along the sides of the main highways, etc. There were five big serais in the district on the Agra-Delhi road dating back to Mughal times, one about 4.8 km. south of Mathura city, one about 3.2 km. west of the city

and one each at Chaumuhan, Chhata and Kosi. The waiting rooms and halls at the many railway and bus stations in the district also provide various facilities for the travelling public.

Dak-bungalows and Inspection Houses

The inspection houses, rest houses and dak-bungalows in the district are maintained by different departments of the government and are chiefly for the use of their own officers but officers of other departments, members of the public and tourists are also given accommodation, if available, on payment. The district soldier's sailor's and airmen's board maintains a rest house at Mathura for the use of ex-servicemen and the personnel of the armed forces. Accommodation, if available, is also provided for civilians. The public works department maintained 6 inspection houses in the district in 1965—one each at Chhata, Mathura, Sultanpur, Mat, Farah and Sadabad and the forest department an inspection house at Mathura and a summer house at Govardhan. The irrigation department had 28 inspection houses in the district in that year.

Dharmsalas and Hotels

In 1965 there were 179 dharmsalas in the district and 9 hotels in Mathura city. (The names and location of the dharmsalas is given in Table XIV of the Appendix.)

Posts And Telegraphs And Telephones

The first post office was established at Mathura in 1839 and it was one of the 55 post-offices in the North Western Provinces. In those days before the advent of the railway, the dak was normally carried by runners, contracts being given to private individuals for this purpose. Bullock carts and horse carts were used where there were pakka roads. The postal department introduced mail carts for carrying the dak but people were also allowed to travel by such vehicles which was known as 'travelling by dak'. There was also a district mail service by which official communications were conveyed from the district headquarters to the tahsil headquarters and to the interior which was thrown open to the public in 1846. Up to 1865 this arrangement was controlled by the district officials after which the work was transferred to the postal department. Post-offices were generally located in the tahsil offices and police-stations and the mail was carried and distributed by the police but about 1865 a regular postal service was instituted for which purpose the district was divided into a number of circles.

The railway mail service was established in the 1870's since when the mail has been carried by the railways to places which are served by them.

The following statement gives the number of post-offices in the district :

Year				Number of suboffices (including head office at Mathura)	Number of Branch offices	Total number of post-offices
1881	..	..	..	..	..	21
1908	..	..	..	15	23	38
1915	..	..	..	17	25	42
1931	..	..	..	16	27	43
1963	..	..	.	20	136	156

A list of the names of places having post-offices in 1966 is given in Table XV of the Appendix.

Motor-vehicles (run by the Government Roadways and private individuals and also owned by the postal department) carry mail in areas which have motorable roads and have no railway line. Since 1949 first class mail and surcharged second class mail are conveyed by air.

Telegraph Offices

The district had five telegraph offices in 1908, the number rising to 16 in 1963. All the tahsils and important towns are provided with this facility.

Telephone Service

The Mathura telephone exchange was established in 1936 and by 1965 the district had 29 public call offices and 470 private connections with 94 extensions.

Telephone and telegraph facilities are also available at all the railway stations in the district. The canal department also has its own telegraph lines running along the main canal lines in the district.

CHAPTER VIII

MISCELLANEOUS OCCUPATIONS

The number of workers in the district in 1961 was 3,73,894 (or 34.9 per cent of the total population of the district which was 10,71,279) of which 5,111 persons were engaged in mining, quarrying, forestry, plantations, orchards and allied spheres, rearing and tending live-stock, fishing, hunting, etc.; 28,880 were employed in transport, trade and commerce, storage and communications, etc.; 2,07,638 were working as cultivators and 27,598 as agricultural labourers; 39,151 were employed in household and non-household industries and the construction of roads, etc.; and the remaining 65,516 were employed in other services such as the educational and scientific; public; medical and health; religious and welfare; legal; business; community services and trade and labour associations; recreation; and personal services (such as those performed by tailors, barbers, washermen gardeners and domestic servants, etc., who numbered 1,666 of whom 805 were women).

In that year in the rural areas the percentage of the population was 33.2, the number of workers being 3,20,291 of which 4,590 were engaged in mining, quarrying, forestry, plantations, orchards, rearing and tending live-stock, fishing and hunting; 13,803 were engaged in transport, trade and commerce, storage and communications, 2,06,199 were engaged as cultivators; 27,198 as agricultural labourers and 39,850 were in other services such as the educational and recreation, and the remaining 28,659 were engaged in household and non-household industries and in the construction of roads, etc.

In the district there is the usual set-up of departments and offices of the State and Central Governments, local bodies, educational institutions, banks, etc. The number of persons in the employment of the State and Central Government and of local bodies as on December, 1961, is given below:

Type of establishment	Number of establishments	Number of employees
State Government	59	6,655
Central Government	12	776
Local bodies	20	4,402
Quasi-government	3	92

The government provides certain amenities for their employees such as provident fund benefits, leave, loans, dearness allowance, free medical treatment and where available, accommodation for which 10 per cent of the pay is deducted as rent. All permanent servants get pensions and certain types of employees get free accommodation, free education for their children and facilities for recreation and welfare for their families. To protect their service interests government employees are permitted to form associations or unions. Local bodies usually provide some of the facilities mentioned above.

Learned Professions

Education—There was a considerable increase in the number of students and educational institutions after 1927, which led to a rise in the number of teachers. In 1961 there were 165 lecturers (of which 10 were women) in degree and post-graduate colleges ; 551 teachers (of which 56 were women) in secondary schools ; 1,396 teachers (318 being women) in senior Basic and junior Basic schools and 1 teachers (3 being women) in nursery and kindergarten schools in addition to 307 teachers (of whom 33 were women) not classified elsewhere.

The teachers in educational institutions have their own associations to protect and advance their service interests. They are provided with the benefit of provident fund, some employees also getting free quarters for certain duties performed.

Medicine—In 1961 there were 297 allopathic physicians and surgeons (2 being women), 17 homoeopaths, 196 Ayurvedic physicians, 19 dentists and 117 other physicians (8 being women) and 16 other doctors, surgeons and dentists. There were also 79 nurses (11 being women), 72 nursing attendants and related workers (17 being women), 188 medical and health technicians (6 being women), 152 sanitation technicians, 36 vaccinators and 10 opticians.

The private medical practitioners of the district generally run their own clinics. No consultation fee is charged from patients who visit the clinics but domiciliary visits are charged for. Generally all the registered doctors in the district are members of the Indian Medical Association which looks after their interests.

Law—In 1961 the number of legal practitioners and advisers in the district was 190 (of whom one was a woman), there being 10 judges and magistrates.

In consequence of the abolition of *zamindari* and the establishment of *nyaya* panchayats, the legal profession was somewhat adversely affected. Some members of the legal profession are also members of local bodies and official and non-official committees.

Engineering—The various offices of the State Government and Central Government, the local bodies and some private firms in the district employ engineers and overseers and there are also some private engineers and contractors who in their turn employ overseers and draftsmen. In 1961 there were 124 civil engineers and overseers working in the district of whom 101 worked in the urban areas. In addition there were 9 electrical engineers, 16 mechanical and chemical engineers and 2 surveyors.

Domestic and Personal Service

Domestic Servants—Generally domestic servants are employed by the well-to-do. The increased cost of living having made it difficult for many to employ whole time servants, a large number of domestic servants (such as *kahars*, cooks, etc.) are employed on a part-time basis. Employment opportunities have, however, increased with the establishment of various institutions and a substantial portion takes up service in such avenues. Usually such servants hail from rural areas and are paid monthly in cash or in cash and kind (which includes some form of food, clothing and living accommodation).

According to the census of 1961 there were 927 domestic servants (420 being women) and 83 ayahs.

Barbers—Barbers have always occupied an important position in the rural life of the country as they perform important services at the time of marriages, deaths etc. Formerly the barber acted as a go-between in marriage negotiations but this practice is now on the wane as the parties concerned prefer to settle the marriage directly. In the urban centres the relationship between barber and customer is professional. There were 2,762 barbers and other related workers (1 being women) in the district in 1961. Generally they charge 12 to 25 paise for a shave and 37 to 50 paise for a hair cut. The roadside barber is cheaper and charges 12 paise for a shave and 25 paise for a hair-cut.

Washerman—In villages most people do their own washing but now even in towns the rising prices and uncertain delivery of clothes given to dhobis have forced people to do their own washing, the pressing of clothes being done either by dhobis or at home. There were in the district 1,666 dhobis (805 being women), dry cleaners and pressers in 1961. Washermen charge 12 to 15 paise per garment and laundries slightly higher. The charges for ironing vary from 6 paise to 10 paise per garment. Dry cleaners generally charge from a rupee upwards per garment according to the size.

Tailors—In recent years tailors' shop have increased in towns. In 1961 there were 2,678 tailors and garment makers (165 being women), 67 embroiderers, darners and makers of articles of textiles and fur (33 being women). Tailoring charges vary depending on the style demanded and the size of the garment. In the rural areas tailoring is limited to the simple

cutting out and sewing of ordinary garment, such as *kurtas* (long, loose shirts), shirts, coats, pyjamas, caps, blouses, etc. The charges vary with the garment sewn but in towns they are generally higher. The State Government gives facilities for training in cutting out and sewing garments at a production-cum-training centre at Vrindaban.

Other Occupations—According to the census of 1961 the number of persons employed in certain other professions was as follows—604 working proprietors engaged in wholesale trade ; 14,146 working proprietors (474 being women) engaged in retail trade ; 4,307 salesmen, shop assistants, hawkers, pedlars and street vendors (176 being women), 38 authors, editors, journalists and related workers ; 105 painters, decorators, artists and connected workers (one being a woman) ; 396 musicians, dancers and related workers (18 being women) ; 30 librarians, archivists and related workers ; 2,264 ordained religious workers (630 being women) and 4,336 non-ordained religious workers (826 being women) ; and 155 astrologers, palmists and related workers (one being a woman).

CHAPTER IX

ECONOMIC TRENDS

LIVELIHOOD PATTERN

Workers and Non-workers

The census of 1961 has a wider field than that covered by the past censuses. Unlike the census of 1951 in which the economic classification was made according to eight livelihood classes, the emphasis at the 1961 census shifted to the concept of work, the entire population being divided into workers and non-workers and all working persons (including children) being classified (according to their primary work) into the nine livelihood classes (or industrial categories), mentioned below, a brief description of each also being appended.

Livelihood Classes

I. Cultivation done by owner and by tenant-cultivator engaged either in actual cultivation or in active supervision but excluding those working in orchards, groves, plantations and horticulture

II. Agricultural labour — constituting those working on another's land for wages in cash or kind (with no right to the land) who also worked as agricultural labourers in the last or the current cultivating season

III. Mining, quarrying, forestry, fishing, hunting, activities connected with live-stock, plantations orchards and allied spheres

IV. Household industry — (that is, one not run on the scale of a registered factory) in which the head and/or members of the household participate in the home or in the rural areas and mainly in the home in the urban areas; makers and sellers of goods; is connected with production, processing, servicing or repairing

V. Manufacturing other than household industry

VI. Construction (of roads, etc.)

VII. Trade and commerce — the workers being engaged in any capacity in wholesale or retail trade, commercial transactions such as export and import, banking, insurance, auctioneering, money lending, stocks and shares, etc.

VIII. Transport, storage and communications — the workers being engaged in activities connected with transport, in incidental services such as packing, carting, loading, unloading, etc., in storage and warehousing activities and in postal, telegraphic, telephonic, wireless, signalling, information and broadcasting services.

IX. Other services — such as public utility services, those under government, quasi-government and local bodies, professional, personal, religious, welfare and recreational services and trade and labour associations

Those engaged in non-productive work (whether having an income or not) have been classified as non-workers. Non-workers specified in Statement Q (in this chapter) earning an income but not participating in any productive work, have not been classified as workers.

The statements that follow, which present certain pertinent particulars regarding workers and non-workers, are based on Table I of Appendix I of the census of 1961 (Paper I of 1962) which has grouped the categories of workers and non-workers of the censuses from 1901 to 1951 so as to bring them in line with the classification made in 1961. Therefore, the data in the statements may not hold good in all cases for purposes of comparison.

STATEMENT A

Distribution of Total Population of Mathura District into Workers and Non-workers

Livelihood class (1961 census)		Census of 1901	Census of 1921	Census of 1951	Census of 1961
I	Male	86,187	1,08,265	1,65,026	1,79,632
	Female	4,550	18,855	12,232	28,006
	Total	90,737	2,27,120	1,77,258	2,07,638
II	Male	24,149	19,576	7,376	23,842
	Female	6,792	6,253	1,541	3,756
	Total	30,941	25,829	8,917	27,598
III	Male	5,945	6,684	3,566	2,381
	Female	516	1,250	520	2,730
	Total	6,461	7,934	4,086	5,111
IV	Male	*	*	*	21,714
	Female	*	*	*	3,642
	Total	*	*	*	25,356
V	Male	23,679	18,834	23,944	8,455
	Female	7,543	10,399	1,922	412
	Total	31,222	29,233	25,936	8,867
VI	Male	628	1,844	3,463	4,865
	Female		197	89	63
	Total	633	2,041	3,552	4,928

STATEMENT B—(*concld.*)

Livelihood class (1961 census)			Census of 1901	Census of 1921	Census of 1951	Census of 1961
VII	.. Male ..	.. ..	18,066	22,644	19,997	20,232
	Female ..	.. ..	2,441	8,051	909	783
	Total	.. ..	20,507	30,695	20,906	21,015
VIII	.. Male ..	.. ..	3,058	2,157	7,699	7,794
	Female .	.. ..	109	170	111	71
	Total	.. ..	3,167	2,327	7,806	7,865
IX	.. Male ..	.. ..	55,933	30,760	13,158	57,002
	Female ..	.. ..	23,777	10,859	772	8,514
	Total	.. ..	79,710	41,619	13,930	65,516
Total workers	.. Male ..	..	2,17,645	2,10,764	2,44,225	3,25,917
	Female	..	45,733	56,034	18,166	47,977
	Total	..	2,63,378	2,66,798	2,62,391	3,73,894
Non-wokers	.. Male ..	..	1,91,383	1,30,386	2,49,705	2,56,977
	Female ..	..	3,08,336	2,21,954	4,00,168	4,40,408
	Total ..	..	4,99,721	3,52,340	6,49,873	6,97,385
Total Population	.. Male ..	..	4,09,030	3,41,150	4,93,930	5,82,894
	Female ..	..	3,54,069	2,77,988	4,18,334	4,88,385
	Total ..	..	7,63,099	6,19,138	9,12,264	10,71,279

Included in classes iii and V

STATEMENT B

Percentage Distribution of Total Population (Workers and Non-workers)

Livelihood class (1961 census)	Mathura district				Uttar Pradesh
	Census of 1901	Census of 1921	Census of 1951	Census of 1961	Census of 1961
I	11.89	20.53	19.43	19.38	24.99
II	4.05	4.17	0.98	2.58	4.42
III	0.85	1.28	0.45	0.48	0.23
IV	*	*	*	2.37	2.44
V	4.09	4.72	2.84	0.83	1.09
VI	0.08	0.33	0.39	0.46	0.29
VII	2.67	4.96	2.29	1.96	1.44
VIII	0.42	0.38	0.85	0.73	0.54
IX	10.45	6.72	1.53	6.11	3.68

STATEMENT B—(*concld*)

Livlihood class (1961 census)		Mathura district				Uttar Pradesh
		Census of 1901	Census of 1921	Census of 1951	Census of 19 1	Census of 1961
Total workers ..	Male ..	28.52	34.04	26.77	30.43	30.48
	Female	6.00	9.05	1.99	4.47	8.64
	Total	34.52	43.09	28.76	34.90	39.12
Non-workers ..	Male ..	25.08	21.06	27.37	23.98	21.91
	Female ..	40.40	35.85	43.87	41.12	38.97
	Total	65.48	56.91	71.24	65.10	60.88
Total population ..	Male ..	53.60	55.10	54.14	54.41	52.39
	Female ..	46.40	44.90	45.86	45.59	47.61
	Total	100.00	100.00	100.00	100.00	100.00

*Included in classes III and V

STATEMENT C

Tahsilwise Distribution of Total Population into Workers and Non-workers in 1961

Livelihood class (1961 census)	Tahsil Chhata	Tahsil Mat	Tahsil Mathura	Tahsil Sadabad	District total
I	67,073	46,365	47,665	46,535	2,07,638
II	10,714	4,144	5,738	7,002	27,598
III	137	3,939	934	101	5,111
IV	5,124	7,110	6,273	6,849	25,356
V	871	886	6,449	661	8,867
VI	667	487	3,091	683	4,928
VII	3,730	2,805	11,393	3,087	21,015
VIII	1,085	959	4,408	1,413	7,865
IX	7,276	14,328	31,848	12,064	65,516
Total workers	96,677	81,023	1,17,799	78,395	3,73,894
Non-workers	1,13,738	1,54,118	2,54,746	1,74,783	6,97,385
Total population	2,10,415	2,35,141	3,72,545	2,53,178	10,71,279

STATEMENT D

Distribution in 1961 of every 1,000 Males/Females into Workers and Non-workers in U. P./Mathura District/Mathura Town-group

Livelihood class		Total — District Mathura	Total — Uttar Pradesh	Rural — District Mathura	Rural — Uttar Pradesh	Urban — District Mathura	Urban — Uttar Pradesh	Mathura town-group
I	Male	308	370	368	424	14	26	6
	Female	57	112	68	133	2	3	1
II	Male	41	51	48	60	4	6	3
	Female	8	35	9	40	..	1	..
III	Male	4	4	4	3	5	5	5
	Female	6	1	7	1	..	..	..
IV	Male	37	34	41	33	16	42	16
	Female	7	14	8	13	5	16	5
V	Male	15	20	5	8	63	97	72
	Female	1	1	1	1	3	3	3
VI	Male	8	5	6	3	21	17	20
	Female	..	..	..	..	..	..	..
VII	Male	35	26	20	14	109	102	106
	Female	2	2	1	2	4	5	4
VIII	Male	13	10	8	5	41	48	43
	Female	..	..	..	..	..	..	1
IX	Male	98	60	72	42	225	174	235
	Female	17	11	12	9	44	25	28
Workers	Male	559	582	572	592	498	517	506
	Female	98	181	106	199	58	53	42
	Total	349	391	359	403	298	310	298
Non-workers	Male	441	418	428	408	502	483	494
	Female	902	819	894	801	942	947	958
	Total	651	609	641	597	702	690	702

From the statement it is clear that of the total population of the district only 34.9 per cent is economically active, the burden of non-workers on workers being considerable. Only 55.9 per cent of the male population and 9.8 per cent of the female are working.

The statement also reveals that of every 1,000 males 349 males (of the total of 559 male workers) and 65 females (of the total of 98 workers of this sex) are engaged in agricultural activities. This does not represent the proportion of the population dependent on agriculture as all the non-workers of all the nine categories have been grouped together. Next in importance is household industry (Class IV) in which 37 male and 7 female workers are employed. Category IX (other services) engages 98 male and 17 female workers. The occupations in Class III engage only 4 male workers and in all classes except this, male workers exceed the female.

The proportion of workers per 1,000 persons of each sex of the rural and urban population of the district for these two sectors is as follows:

STATEMENT D-I

	Workers		Non-workers	
	Rural	Urban	Rural	Urban
Persons (1,000)	359	298	641	702
Males (1,000)	572	498	428	502
Females (1,000)	106	58	894	942

STATEMENT E

Females for every 1,000 Males of Corresponding Class in Mathura District/U. P.

Livelihood class	District Mathura				Uttar Pradesh
	Census of 1901	Census of 1921	Census of 1951	Census of 1961	Census of 1961
I	53	174	74	156	289
II	281	319	209	157	602
III	87	188	146	1,147	166
IV	*	*	*	167	366
V	318	552	83	49	39
VI	8	106	26	13	19
VII	135	356	46	38	67
VIII	35	78	15	9	7
IX	425	353	59	149	177
Total workers	210	266	74	147	283
Non-workers	1,611	1,703	1,603	1,713	1,779
Population per 1,000 males ..	866	814	847	838	909

*Included in classes III and V

STATEMENT F

Female workers and non-workers per 1,000 males in 1961 in Rural and Urban Areas of District/U. P./Mathura Town-group

Livelihood class	Rural		Urban		Mathura town-group
	District Mathura	Uttar Pradesh	District Mathura	Uttar Pradesh	
I	156	290	89	104	141
II	160	609	36	144	46
III	1,439	187	44	83	54
IV	163	378	234	305	258
V	82	68	37	23	37
VI	15	19	11	19	11
VII	46	102	32	36	32
VIII	12	9	7	6	7
IX	141	218	162	115	95
Workers	157	311	97	84	67
Non-workers ..	1,752	1,814	1,553	1,592	1,580
Population per 1,000 males ..	840	924	828	812	814

STATEMENT G

Rural and Urban percentage distribution of Population of workers and Non-workers in 1961

Tract	Total	Workers (percentage) Livelihood class I	II	III	IV	V	VI	VII	VIII	IX	Non-workers (per centage)
District ..	34.90	19.38	2.58	0.48	2.37	0.83	0.46	1.96	0.73	6.11	65.10
Rural ..	35.92	23.12	3.05	0.51	2.63	0.27	0.32	1.12	0.43	4.47	64.08
Urban ..	29.84	0.80	0.22	0.29	1.08	3.58	1.18	6.17	2.23	14.29	70.16

STATEMENT H

Percentage Distribution of Workers in each Livelihood Class as Related to Total Number of Workers

Livelihood class (census of 1961)	District Mathura				Uttar Pradesh	
	Census of 1901	Census of 1921	Census of 1951	Census of 1961	Census of 1951	Census of 1961
I	34.45	61.92	67.55	55.35	67.98	63.89
II	11.75	7.04	3.40	7.38	7.65	11.30
III	2.45	2.16	1.56	1.37	0.88	0.60
IV	*	*	*	6.78	*	6.24
V	11.86	7.97	9.88	2.37	7.48	2.78
VI	0.24	0.56	1.35	1.32	0.61	0.74
VII	7.79	8.37	7.98	5.62	4.05	3.68
VIII	1.20	0.63	2.97	2.11	1.17	1.38
IX	30.26	11.35	5.31	17.52	10.18	9.39
Total workers ..	100.00	100.00	100.00	100.00	100.00	100.00

*Included in classes III and V

Agricultural Workers

According to the census of 1961, the number of agricultural workers is 2,35,236 of which 2,07,638 are cultivators and 27,598 agricultural labourers, the increase over the 1951 figures (when the corresponding numbers were 1,77,258 and 8,917 respectively), being 26.35 per cent.

The phenomenal increase in the number of agricultural labourers and the nominal increase in that of cultivators in 1961 is possibly due to the dispossession of cultivators (without any right to the land) under the U. P. Zamindari Abolition and Land Reforms Act, 1950 (U.P. Act No. I of 1951), large holdings springing up in reclaimed areas, the consolidation of holdings and the increased pressure on land due to the rise in population.

STATEMENT I

Percentage Change in 1961 over 1951 in Number of Agricultural Workers

Agricultural workers		District Mathura	Uttar Pradesh
Cultivators	Total	17.14	2.69
	Male	8.85	10.95
	Female	128.96	18.37
Agricultural labourers	Total	209.50	61.61
	Male	223.24	63.25
	Female	143.74	58.95

STATEMENT J

Percentage of Agricultural Workers of Total Workers in District U. P. in 1951 and 1961

Agricultural workers		Year	Percentage: District Mathura	Percentage: Uttar Pradesh
Cultivators	Total*	1961	55.53	63.88
		1951	67.55	67.98
	Male†	1961	55.12	63.62
		1951	67.57	66.86
	Female‡	1961	58.37	64.78
		1951	67.33	71.03
Agricultural labourers	Total*	1961	7.38	11.30
		1951	3.39	7.64
	Male†	1961	7.32	9.05
		1951	3.02	6.47
	Female‡	1961	7.83	19.24
		1951	8.48	10.83
All Agricultural workers	Total*	1961	62.93	75.18
		1951	70.94	75.64
	Male†	1961	62.44	72.67
		1951	70.59	73.33
	Female‡	1961	66.20	84.02
		1951	75.81	81.86

*percentage of total working force in district/U. P.
†percentage of male working force in district/U. P.
‡percentage of female working force in district/U. P.

Of the total working force in the district 62.93 per cent is made up of agricultural workers, the cultivators being 55.53 per cent and the agricultural labourers 7.38 per cent. About 66 per cent of the total female working force and 62 per cent of the total male working force are engaged in crop production alone. Approximately there is one agricultural labourer for every 13 workers in the district, the corresponding figures in the State and the country being 9 and 6 respectively.

STATEMENT K

Percentage of Agricultural Workers of Total Workers in District/U. P. in Rural Area in 1961

Agricultural workers		Percentage — Rural areas — District Mathura	Percentage — Rural areas — Uttar Pradesh
Cultivators	Total*	55.15	70.52
	Male†	54.71	71.65
	Female‡	58.15	66.94
Agricultural labourers	Total*	7.27	12.45
	Male†	7.19	10.14
	Female‡	7.79	19.88
All Agricultural workers	Total*	62.42	82.98
	Male†	61.91	81.79
	Female‡	65.92	86.82

*percentage of total working force in district/ U. P.
†percentage of male working force in district/U. P.
‡percentage of female working force in district/U. P

STATEMENT L

Number of Agricultural Labourers per Hundred Cultivators

Agricultural labourers	District Mathura 1961	District Mathura 1951	Uttar Pradesh 1961	Uttar Pradesh 1951
Total	13	5	18	11
Males	11	4	11	7
Females	2	1	7	4

STATEMENT M

Number of Female Cultivators per Hundred Male Cultivators

Tract	1961	1951
District Mathura	16	7
Uttar Pradesh	29	39

STATEMENT N

Number of Cultivators and Agricultural Labourers for every Hundred Ploughs/Carts

Agricultural worker	Per hundred ploughs		Per hundred carts
	Iron	Wooden	
Cultivators	24,457	1,139	3,049
Agricultural labourers	3,251	151	405

Non-agricultural Workers—Some particulars regarding non-agricultural workers have already appeared in the statements from A to H and some more are given in the statements that follow :

STATEMENT O

Percentage Change in 1961 over 1951 in Number of Non-agricultural Workers

Non-agricultural workers (livelihood class)		District Mathura	Uttar Pradesh
III	Total	+25.1	—26.3
	Male	—33.1	—13.6
	Female	+425.0	—60.9
IV	Total	..	..
	Male	..	..
	Female	..	..
V	Total	—65.8	—59.4
	Male	—64.7	—51.6
	Female	—79.3	—92.1
VI	Total	+38.7	+32.0
	Male	+40.5	+49.8
	Female	—29.2	—81.7
VII	Total	+0.5	—0.6
	Male	+1.2	+6.4
	Female	—13.9	—49.7
VIII	Total	+0.8	+28.9
	Male	+1.3	+34.2
	Female	—36.0	—81.0
IX	Total	+370.3	+0.9
	Male	+333.2	+14.8
	Female	+963.9	—40.1
All non-agricultural workers ..	Total	+81.9	+11.3
	Male	+70.5	+19.5
	Female	+269.1	—21.2

STATEMENT P

Percentage of Non-agricultural Workers of Total Workers in District/U.P. in Rural Areas in 1961

Non-agricultural workers (livelihood class)	Percentage — Rural areas — District Mathura	Percentage — Rural areas — Uttar Pradesh
III	1.2	0.5
IV	6.2	5.3
V	0.7	1.0
VI	0.8	0.4
VII	2.7	1.8
VIII	1.0	0.5
IX	10.7	5.9
All non-agricultural workers	23.3	15.4

The statement that follows gives the distribution of the number of non-workers of the district according to the categories adopted in the census of 1961.

STATEMENT Q

Categories of non-working population	District		Rural		Urban	
	Males	Females	Males	Females	Males	Females
Full-time students	66,958	13,701	48,804	4,356	18,154	9,345
Persons engaged only in household duties	..	2,28,279	..	1,91,525	..	36,754
Dependents, infants and disabled persons	1,84,244	1,96,625	1,56,111	1,67,126	28,133	29,499
Retired persons and people of independent means	1,909	1,394	547	473	1,362	921
Beggars, vagrants, etc.	1,630	179	1,106	81	524	98
Inmates of institutions	885	134	367	91	518	43
Persons seeking employment for first time	843	3	477	2	366	1
Persons unemployed and seeking work	508	93	199	93	195	..
Total	2,56,977	4,40,408	2,07,611	3,63,747	49,366	76,661

GENERAL LEVEL OF PRICES AND WAGES

Prices

At the beginning of the eighteenth century the average rate of the food-grains in the district was about 60 seers for the rupee. As a result of the famine of 1813-14, many died of hunger and 'others were glad to sell their women and children for a few rupees and even for a single meal,'[1] the yearly averages and the lowest prices per rupee of certain grains being as follows: 22 seers and 17 seers for wheat, 31.5 seers and 19 seers for barley and 23 seers and 17.5 seers for gram. The average prices of wheat and gram obtaining in Mathura city from 1813 till the time of the famine of 1837-38 - excluding the years of scarcity — were about 32 seers and 43.5 seers to a rupee respectively. This famine (attributed to a failure of the monsoon) surpassed in severity the famines of the years 1813-14, 1825 and 1826 and the scarcity of 1832 and wheat was not procurable at more than 12 seers for the rupee. From 1839 to 1858 (excluding the years 1857 and 1858 when prices were abnormally high) the price of wheat did not record any change over its price in the normal years from 1813 to 1838 but that or gram gradually increated to 37 5 seers. From 1859 to 1876 (omitting the exceptional years) the average price of wheat rose to 22 8 seers for the rupee while that of gram rose to 28 3 seers. During the famine of 1868-69, in December 1868, wheat was sold at 12 seers, gram and jowar each at 13 seers and (in the autumn of 1869) coarse grains at 20 seers for the rupee The turning point in the trend of prices (which began to register a substantial rise) took place about the year 1862 when the price of wheat registered a rise of 42 per cent over that which obtained between 1837 and 1859 and that of gram 53 per cent.

From 1877 to 1879 another severe drought was experienced, the highest prices reached in any month being 10.75 seers for wheat; 12 seers each for barley and gram; 8.50 seers for *bajra* and 7 seers for jowar and prices continued to follow an upward trend till the end of the century. For the ten years ending with 1888 wheat sold at 17.08 seers, barley at 24 56 seers, gram at 22.46 seers and jowar at 22.60 seers for the rupee. At the beginning of the period the prices registered a slight fall but about the year 1885, widespread economic forces (such as the fall in the price of silver and extension in the development of communications and of export trade) came into play and a general rise commenced. From 1889 to 1898 the average price of wheat was 14.42 seers, of barley 21.74 seers, of gram 21.82 seers and of jowar 21.33 seers for the rupee. The next ten years saw further enhancement in prices, the average being 13.51 seers for wheat, 20.15 seers for barley, 16.88 seers for gram and 20 14 seers for jowar for the rupee.

1. Conybeare, Hewett and Fisher: *Statistical, Descriptive and Historical Account of the North-Western Provinces*, Volume VIII, Part I—Muttra, (Allahabad, 1884), p. 50

From 1918 to 1924 there was little variation, the price of wheat, for instance, fluctuating between 9 and 10 seers to the rupee. In 1925-26 there again occurred a rise in prices when wheat was sold at 6 to 7 seers, barley at 8.5 to 10 seers and gram at 9 to 10 seers for a rupee. The price level remaining more or less steady till 1928-29. In 1930-31 there occurred a sudden slump in prices which brought the prices down to 16.50 seers for wheat, 32 seers for barley, 14.50 seers for gram to the rupee. In December, 1932, there occurred a rise in prices, wheat being sold at 12 seers, barley at 19 seers and gram at 18 seers to the rupee. In 1934 with the arrival of grains in the markets the price of wheat fell to 16 seers for the rupee in May, those of barley and gram coming down to 25.50 seers in September and that of rice standing at 7 seers for the rupee. The depression continued till 1937, a year which was more favourable to the agriculturist because prices began to show an upward trend, the pace being accelerated with the outbreak of the world war in 1939. The rates per rupee in September, 1941, were: 8.25 seers for wheat, 13.37 seers for barley, 10.12 seers for gram and 5 seers for ordinary rice. In order to arrest the rising trend, the prices of food-grains were regulated by the government by entering into an agreement with the traders. But the desired result was not achieved and the prices suddenly shot up by about 60 per cent in 1942. The control of prices was, therefore, officially introduced (under the Defence of India Rules) but as the result was a sudden disappearance of wheat from the market, the opening of relief quota shops had to be resorted to.

From February to April, 1943, wheat was obtainable only at high rates in Mathura and Vrindaban. The government grain shops could afford relief only to 25 per cent of the population of Mathura town and in July partial rationing was introduced for 25 per cent of the population of the regulated town of Mathura. In October the scheme was extended to cover about 40 per cent of the population. Rationed grains consisted of wheat flour and rice which were sold at 3.50 and 2.50 seers respectively for the rupee. About 10 per cent of the population comprising the poorer people of Vrindaban was also served by the government grain shops. In the following year about 60 per cent of the population was covered by the rationing of food-grains. This had a favourable effect on prices in the open market which were the same as those obtaining in the ration shops. In Vrindaban rationing was terminated in June, 1944, but had to be resorted to again in December for the benefit of those government servants who were residing outside the town of Mathura and whose salary did not exceed a hundred rupees per month. Ration shops were opened at the tahsil headquarters in March, 1945. No downward trend being visible, total rationing was introduced in August of that year which meant that cetain food-grains could be bought only from Govrnment ration shops. About the end of March, 1948, partial rationing was adopted for persons having an income of a hundred rupees a month or less.

Those earning more could not usually get certain food-grains at reasonable prices form the non-ration shops. Therefore, in February, 1949, a hundred per cent rationing was introduced (rationing for every body but with the grain markets functioning normally). As the rising trend of prices reasserted itself, the introduction of total rationing was necessitated in September, 1949, and remained in force till June, 1952, and also for some time after in the form of a hundred per cent rationing.

Immediately after the termination of total rationing, the price of wheat in the open markets stood as high as 1.78 seers for the rupee. The presence of a hundred per cent rationing tended to bring prices down. The beginning of 1953 witnessed a fall in prices, the yearly average for wheat, rice and gram being 2.22 seers, 1.43 seers and 2.38 seers respectively for the rupee. The price level gradually came down in the following two years, registering a fall of 31.1 per cent, 45.7 per cent and 52.4 per cent in 1955 in the case of wheat, rice and gram respectively over the prices prevailing in 1953, the actual prices prevailing in 1955 being 3.23 seers for wheat, 2.63 seers for rice and 5.0 seers for gram for the rupee. From 1955 to 1960 prices drifted to higher levels, the highest being reached in 1959 for wheat and rice and in 1960 for gram, the rise in comparison with the rates in 1956 (which were 2.78 seers, 2.13 seers and 3.45 seers for wheat, rice and gram respectively for the rupee) being 38.8 per cent, 36.1 per cent and 31 0 per cent respectively. To arrest the rising trend, fair price shops were opened by government which had a softening effect on the upward movement of prices. In 1958, the number of such shops (which sold imported wheat, atta and rice to those having an income up to Rs 150 per month) was 33, imported wheat being sold at 2 5 seers for the rupee. In 1959 the prices of wheat and rice were 2 0 seers and 1.56 seers respectively in the market and that of gram 2.63 seers for the rupee in 1960. After 1959 the price of wheat gradually came down to 2.44 seers in 1963 and that of rice and gram went up to 1 52 and 2 41 seers for the rupee respectively. In 1963 the facility to purchase food-grains from fair price shops was extended to every one regardless of the income drawn. The number of such shops was 208 in 1961

The following statement shows the average annual wholesale prices in rupees per maund of certain food-grains from 1959 to 1964 :

Year	Wheat	Gram	Rice	Barley	Jaggery	Ghee	Smoking tobacco
1959 ..	9·62	14·25	..	14·68	17·74	209·30	57·50
1960 ..	16·00	15·00	22·00	13·25	14·50	218·00	57·00
1961 ..	16·00	14·31	20·00	11·37	13·42	220·66	57·00
1962 ..	16·00	15·00	19·00	13·00	15·00	235·00	63·00
1963 ..	16·00	19·00	20·00	13·60	24·60	251·00	77·00
	24·39	23·99	25·49	20·40	26·08	267·53	93·46
1964 ..	26·16*	25·67*	27·28*	21·83*	27·91*	286·80*	100·00*

*In rupees per 40 Kg

Wage's

The daily wages of certain skilled artisans in 1857, 1867 and 1900 were as shown in the statement below :

Type of labour	Wages (in rupees)		
	1857	1867	1900
Blacksmith	0.25 to 0.31	0.37	0.40
Beldar/coolie	0.09 to 0.12	0.12 to 0.16	0.19
Carpenter/mason	0.19 to 0.25	0.19 to 0.25	0.31 to 0.37
Stone-cutter	0.25 to 0.31	0.31	0.31 to 0.37
Shoemaker/tailor	0.25 to 0.31	0.19 to 0.25	0.25 to 0.31

A comparative survey of the wages for skilled and unskilled labour for certain years from 1906 to 1964 and the variation in percentage is given in the following statement:

Year	Unskilled labour		Skilled labour	
	Wages (in rupees) per day	Percentage variation over preceding year	Wages (in rupees) per day	Percentage variation over preceding year
1906	0.16	..	0.31	..
1911	0.16	..	0.40	29
1916	0.22	38	0.52	30
1928	0.31	41	1.00	92
1934	0.22	—29	0.62	—38
1939	0.25	14	0.62	..
1944	1.06	324	2.28	266
1949	1.50	42	2.50	10
1955	1.50	..	2.50	..
1960	1.50	..	3.00	20
1964	2.00	33	4.00	33

During and after the war of 1914-18 its effect led to a rise in wages which were most marked in 1928. The fall after 1930 (which was the result of world-wide economic depression) was reflected in the wages as they obtained about 1934. After this they began to rise and by 1944 those for unskilled and skilled labour had recorded a rise of 324 and

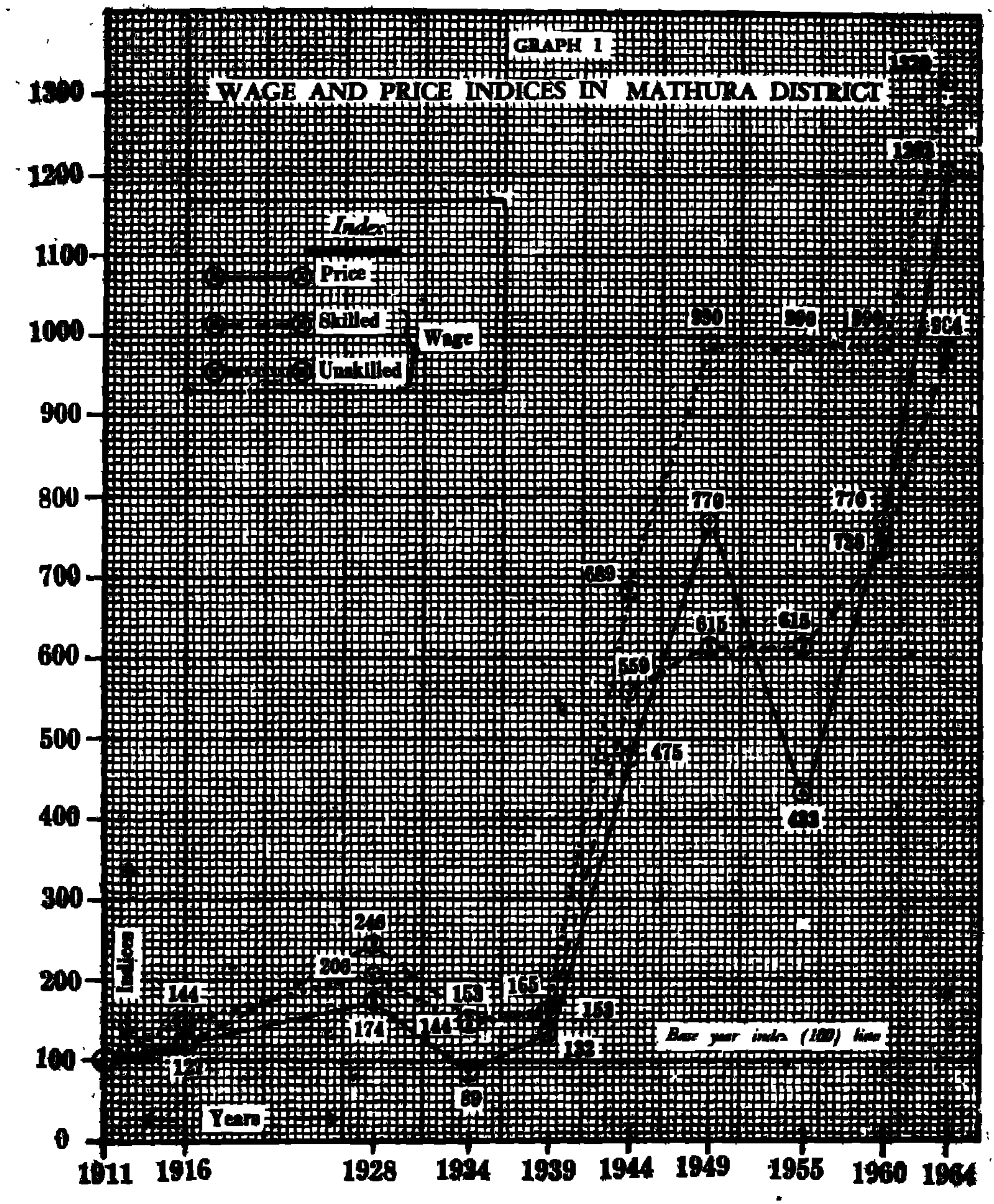
266 per cent respectively over those for 1939. This abnormal rise may be attributed to the outbreak of the war in 1939 and to the rise in prices of commodities, etc. After this wages began to move upward.

The relative rise in retail prices and wages in index numbers is given in the following statement and in graph I, the base year being 1911.

Year	Indices (base year 1911) Price	Wages Unskilled labour	Wages Skilled labour
1911	100	100	100
1916	127	144	127
1928	174	206	246
1934	89	144	153
1939	132	165	153
1944	475	689	559
1949	770	990	615
1955	432	990	615
1960	770	990	738
1964	1,202	1,320	984

The figures of cash wages paid for agricultural labour in rural areas in 1939, 1914 and 1964 and the rise in percentage are given in the following statement:

Occupation	Wages (in rupees per day) 1939	1944	1964	Percentage rise In 1944 over 1939	In 1964 over 1939	In 1964 over 1944
Blacksmithery ..	0.69	2.00	3.00	191	335	50
Carpentry ..	0.62	2.28	3.00	265	384	32
Ploughing ..	0.25	1.06	2.00	325	700	89
Reaping ..	0.25	1.00	3.00	300	1,100	200
Weeding ..	0.25	1.00	2.00	300	700	100


GRAPH 1
WAGE AND PRICE INDICES IN MATHURA DISTRICT
Index
Price
Skilled
Unskilled
Wage
Indices
Years
Base year index (100) line
0
100
200
300
400
500
600
700
800
900
1000
1100
1200
1300
1911
1916
1928
1934
1939
1944
1949
1955
1960
1964
144
121
206
246
174
153
144
89
165
153
132
689
559
475
990
770
615
615
433
770
728
964

The following statement shows the form and period of payment and the hours of work and the rest intervals in 1964.

Occupation	Form of payment	Period of payment	Total hours of work per day	Rest intervals (in hours per day)
Blacksmithery ..	Cash	Daily	8 to 10	1
Carpentry ..	Cash	"	"	"
Irrigation ..	Cash	"	"	"
Ploughing ..	Cash	"	"	"
Reaping ..	Cash or grain or both	"	"	"
Weeding ..	cash	"	"	"

The particulars of wages given in the following statement relate to Mathura city only and give an indication of the broad levels of wages or the rates for certain occupations in 1964.

Type of worker	Unit of work/period	Wages (in rupees)		
		Minimum	Usual	Maximum
Barber ..	Per shave	0.06	0.19	0.25
	Per hair-cut	0.12	0.37	0.50
Blacksmith ..	Per day	3.00	6.00	10.00
Carpenter ..	Per day	2.00	4.00	8.00
Casual labourer ..	Per day	1.50	2.00	3.00
Chowkidar ..	Per month	30.00	50.00	60.00
Domestic servant ...	Per month (without food) ..	30.00	40.00	50.00
	Per month (with food) ..	15.00	25.00	40.00
Driver (Motor-car) ..	Per month	50.00	70.00	100.00
Driver (Truck) ..	Per month	80.00	150.00	200.00
Gardener ..	Per month	10.00	40.00	70.00
Herdsman ..	Per month (per cow) ..	1.00	2.00	3.00
	Per month (per buffalo) ..	2.00	4.00	5.00
Midwife ..	Per delivery (boy) ..	2.00	5.00	10.00
	Per delivery (girl) ..	1.50	3.00	8.00
Porter	Per maund of load carried for a mile	0.25	0.50	1.00
Scavenger ..	Per month (for cleaning a latrine once a day) ..	1.00	1.00	1.00
Wood-cutter ..	Per maund of wood ..	0.37	0.50	0.50

GENERAL LEVEL OF EMPLOYMENT

Employment Exchange

The State employment exchange at Mathura has been functioning since October, 1957, which assists (free of charge) employment seekers to secure suitable employment and employers to obtain workers qualified to meet their needs. An employment bureau was opened at Nohjhil in 1961-62. The following statement gives certain particulars about the assistance rendered by it from 1959 to November, 1961 :

Year	Vacancies notified to exchange	Persons registered for employment	Number of persons provided with employment	Number on 'live register'
1958 ..	675	15,522	474	1,924
1959 ..	674	6,633	604	2,602
1960 ..	1,007	7,319	593	2,897
1961 ..	1,308	10,165	1,138	3,922
1962 ..	1,625	13,775	1,193	6,908
1963 ..	1,885	19,256	1,479	5,880
1964 .. (Up to November)	12,926	12,926	1,877	5,206

Employment Market Information

To collect data and information which would present a comprehensive picture of the general level of employment in the district and also of the demand for and the supply of labour, an employment market information unit was set up for the public sector, in the employment exchange in December, 1958, its scope being extended to the private sector three years later. The material is collected and enquiries made quarterly in the year.

Employment Trend

A statement showing the volume of employment in the district in both the private and the public sectors at the end of the quarter ending in December of each year under reference is given below :

Year	Number of establishments			Number of employees		
	Private sector	Public Sector	Total	Private sector	Public sector	Total
1961 ..	299	94	393	5,689	11,925	17,614
1962 ..	136	99	235	4,365	13,636	18,001
1963 ..	135	101	236	4,467	13,862	18,329
1964 ..	144	103	247	4,713	14,216	18,929

An industrywise analysis of the number of employees in the public and the private sectors (combined) as on December 31, 1962 and 1963, is given in the following statement:

Industry	Number of reporting establishments		Number of employees					
			1962			1963		
	1962	1963	Private sector	Public sector	Total	Private sector	Public sector	Total
Agriculture, Live stock, forestry and fishing	3	3	..	460	460	..	566	566
Manufacturing	53	54	1,754	164	1,920	1,815	161	1,976
Construction (of roads, etc.)	8	8	25	1,053	1,078	..	1,005	1,005
Electricity, gas, water and sanitation services	4	4	206	65	271	208	99	307
Trade and commerce	16	17	239	108	347	248	111	359
Transport, storage and communications	10	9	5	2,047	2,052	4	2,038	2,042
Services ..	142	151	2,236	9,965	12,201	2,438	10,236	12,674
Total ..	236	247	4,467	13,862	18,329	4,713	14,216	18,929

A further analysis of the number of employees in the public sector according to the type of establishment is given below:

Type of establishment	Number of reporting establishment		Number of employees			
			On December 31, 1963		On December 31, 1964	
	On December 31, 1963	On December 31, 1964	Men	Women	Men	Women
Central Government	14	12	1,740	19	1,407	17
State Government ..	63	65	7,185	187	7,195	223
Quasi-government (Central)	4	4	108	..	111	..
Quasi-government	..	..	..	..	..	..
Local bodies ..	20	22	3,876	750	4,409	854

Employers, Employees and Workers—According to the census of 1961, the numbers of employers, employees, single workers and family workers (those who work in their own family without wages) in the non-household and household industries are given in the following statements:

Industrial Classification (Non-household)

Industrial classification		Urban	Rural	Total
Employer	Male	4,858	1,600	6,458
	Female	90	78	168
Employee	Male	23,992	13,117	37,109
	Female	2,703	3,378	6,081
Single worker	Male	15,218	35,199	50,417
	Female	1,215	3,346	4,561
Family worker	Male	1,518	5,227	6,745
	Female	212	1,551	1,763
Total .	Male	45,846	55,143	1,00,729
	Female	4,220	8,353	12,573

Industrial Classification (Household)

Industrial classification		Urban	Rural	Total
Employee	Male	103	732	835
	Female	..	20	20
Others	Male	1,477	19,402	20,879
	Female	370	3,252	3,622
Total	Male	1,580	20,134	21,714
	Female	370	3,272	3,642

Employment of Women—The following statement gives an idea of the number of women employed on December 31, of the relevant years in the private and the public sectors in the district:

	1961	1962	1963	1964
Number of reporting establishments ..	393	235	236	247
Number of women employees in public sector	886	931	956	1,094
Number of women employees in private sector	604	551	565	639
Total number of women employees ..	1,490	1,482	1,521	1,733
Percentage of woman employed in respect of total employees in Public sector	10.6	12 6	12.6	13.6
Percentage of women employed in respect of total employees in private sector	7.4	6.8	6.9	7.7

The percentage of female workers (in respect of the total number of female workers) in different spheres for the quarter ending with December, 1964, was as follows :

Education	25.6
Medical and public health	22.8
Transport	0.2
Manufacturing	15.2
Construction	..
Trade and commerce	0.2
Services	36.0
Total	100.00

Unemployment Trends

Supply of Workers—The following statement gives an occupational analysis of the cumulative total of employment seekers on the "live register" of the employment exchange of the district as on December 31, 1964 :

Nature of employment sought	Number as on December 31, 1964		
	Men	Women	Total
Professional, technical and related work	83	47	130
Administrative, executive and managerial	4	1	5
Clerical and related work	162	..	162
Farming, fishing, hunting, logging and related work ..	32	..	32
Transport and communications	53	..	53
Crafts production and labour/work not elsewhere classified	148	..	148
Other types of service and activities connected with sports and recreation	220	14	234
Persons with no previous experience	3,760	229	3,989

According to educational standards the number of employment seekers on December 31, 1964 was as follows :

Educational standard	Men	Women	Total
Graduate and post-graduate			
Intermediate			
Matriculation			
Below matriculation (including illiteracy)			

Demand for Workers—The number of vacancies notified by employers for the quarter ending with December, 1964, was as follows:

Sector	Number
Public sector	180
Central Government	68
State Government	81
Quasi-Government and local bodies	31
Private sector	10
Total	190

According to an industrial analysis, the number of vacancies notified during the quarter ending with December, 1964, by employers of both the private and the public sectors, was as follows:

Sphere	Number of vacancies	Percentage in respect of total No. of vacancies notified
Service	129	67.89
Construction	32	16.84
Transport, storage and communications	23	12.10
Trade and commerce	4	2,11
Agriculture, live-stock, etc.	1	0.53
Electricity, gas, water and sanitation	1	0.53
Total	190	100.00

The occupational analysis of these vacancies is given in the following statement:

Occupation	Number of vacancies	Percentage in respect of vacancies notified
Professional, technical and related work	28	14.74
Administrative, executive and managerial	8	4.21
Clerical and related work	59	31.05
Farming, fishing, hunting, logging and related work	4	2.11
Transport and communications	3	1.58
Crafts, production and labour/work not classified elsewhere	38	20.00
Service and activities connected with sports and recreation	50	26.31
Total	190	100.00

Placement in Employment—The employment exchange placed 136 applicants (of which 9 were women) in employment during the quarter ending in December, 1964. Analysed according to occupations, 16 (or 11.8 per cent) were placed in professional, technical and related posts, 6 (or 4.4 per cent) in administrative, executive and managerial appointments, 54 or 39.7 per cent) in clerical and related jobs, 4 (or 2.9 per cent)

were placed as farmers, fishermen, hunters, loggers, etc., 3 (or 2.2 per cent) in transport and communications, 23 (or 16.9 per cent) as craftsmen, workers in production and as labourers not elsewhere classified and 30 (or 22.1 per cent) in service and in activities connected with sports and recreation.

According to still another analysis, all the 136 placements were made in the public sector of which 40 were in Central Government service, 74 in State Government employment and 22 in the service of the quasi-governmental and local bodies in the district.

Workers in Short and Surplus Supply

The following types of workers are usually not easily available: mid-wives, health visitors, overseers, typists (Hindi and English) with a good speed and stenographers. Literate persons and unskilled labourers are in surplus supply.

Vocational Guidance

In August, 1963, a vocational guidance unit was set up in the employment exchange which gives guidance to employment seekers and offers specialised assistance in psychological and aptitude testing after the physical characteristics, mental abilities, interests and personality of the candidate concerned have been assessed. Books giving guidance regarding careers and other useful prospectuses, etc., which contain information regarding openings in employment and training facilities in the country, can also be used here.

The types of work handled by the exchange during 1964 were as follows:

Type of work	Number involved
Applicants receiving individual information	1,259
Youths receiving individual guidance	172
Adults receiving individual guidance	1
Talks given in employment exchange	142
Talks given outside	31
Talks explaining procedure, etc.	212
Old cases reviewed	120
Visits to schools and colleges	18

NATIONAL PLANNING AND COMMUNITY DEVELOPMENT

Rural development work had been taken in hand as far back as 1937, its activities being controlled and supervised by the rural development association through the 'better living' societies. A demonstration van was used in touring the district when informal talks on co-operation, agriculture, cattle breeding, education and other aspects of rural development work in villages were given. The district magistrate was in charge of the work. In 1938, the association began to function under a

non-official chairman with the joint magistrate as its secretary. Some of the important activities undertaken were improving of wells by erecting sanitary parapets, digging of soakage pits, supplying of medicine chests, forming of Gram Sudhar Panchayats to help the rural development staff and the using of improved varieties of seed (to be had from the government seed stones) by farmers.

In 1947, the rural development department was merged in the co-operative department and the rural development association was replaced by the district development association which in 1952 was again replaced by a district planning committee with the district magistrate as chairman and the district planning officer as secretary, the members being local departmental officers, members of the Central and State legislatures and some other local representatives. The resources of the development departments of agriculture, animal husbandry, co-operatives, panchayat raj, etc., were pooled and brought under the control of the district planning officer.

In 1958 the district planning committee was dissolved, its place being taken by the newly formed Antarim Zila Parishad (now Zila Parishad).

For the implementation of different schemes under the Five-year Plans, the units of operation are the development blocks into which the district has been divided with due regard to its tahsil boundaries and local administrative set up. The following statement gives some particulars of these blocks :

Tahsil	Name of block	Stage	Date of inauguration	Number of Villages	Number of *Gaon Sabhas*	Population (Census 1961)
Chhata	Nandgoan	II	2-7-57	63	40	72,002
Do	Chomuhan	I	1-10-61	62	54	59,005
Do	Chhata	I	1-4-62	81	44	64,223
Mat	Nohjhil	II	2-10-55	146	73	79,147
Do	Mat	I	1-4-61	75	43	66,055
Do	Raya	I	1-4-60	103	74	89,939
Mathura	Govardhan	Post-stage II	25-1-54	59	44	77,512
Do	Farah	II	2-10-56	84	62	56,377
Do	Mathura	II	25-1-55	116	74	80,786
Sadabad	Baldeo	I	1-4-60	89	62	91,911
Do	Kursanda	I	1-4-59	72	60	94,816
Do	Sahpau	I	1-10-62	64	58	59,879
	Total			1,014	688	8,91,652

On an average a block consists of about 85 villages with a population of nearly 74,304 persons. Prior to April 1958, the evolution of a block covered four stages — the shadow stage, the national extension service stage, the intensive development stage and the post-intensive development stage but consequent on the reorganisation that took place the last three stages were grouped into two which were classified as stage I and stage II. The former is the intensive development phase and it includes all the blocks that were in the national extension service stage on April 1, 1958, and those opened thereafter. The later, which is the post intensive phase, includes all the post-intensive development blocks in existence on April 1, 1958, and those entering the stage thereafter. Both the stages have a period of five years after which the block enters post-stage II.

The Kshettra Samiti for a *khand* (block) is responsible for all the development activities with in the block, the *khand vikas adhikari* (block development officer) being the chief executive officer. He works under the district planning officer, is the administrative head of the block and looks after all the development activities pertaining to the block. He is assisted by 8 assistant development officers (who comprises the supervising staff) one each for agriculture, panchayats and social education, co-operatives, minor irrigation, animal husbandry, industry, public health and women's programmes and 10 village level workers for each block who are the functionaries at the block level. The assistant development officer (woman) looks after the women's and social welfare activities of a block. She is assisted by 2 *gram sevikas,* (women village level workers).

The work done under the different Plan periods has been described in the relevant chapters in this volume.

CHAPTER X

GENERAL ADMINISTRATION

The district of Mathura is one of the 5 districts forming the Agra Division (one of the 11 administrative areas into which the State of Uttar Pradesh is divided) of which a commissioner holds charge, his headquarters being located at Agra. He is the link between the districts under him and the government.

Subdivisions

For purposes of general and revenue administration the district is divided into four subdivisions — Mathura, Chhata, Mat and Sadabad — each of which comprises a tahsil of the same name. Each tahsil has one pargana which is conterminous with the tahsil and has the same name. The district consists of 1,028 villages—256 in the Mathura, 205 in the Chhata, 323 in the Mat and 244 in the Sadabad tahsils.

District Staff

The district is in the charge of an officer who is designated collector and district magistrate. He holds a key post and is the pivot of the district administrative machinery. He is the highest authority in the district for the maintenance of law and order in the execution of which he is assisted by the magistracy and the police. Since 1919, when the separation of judicially and executive functions took place, the judicial powers vested in him as district magistrate have been delegated to an additional district magistrate (judicial). The district officer is also responsible for the collection of land revenue and other governmental dues recoverable as arrears of land revenue, the maintenance of land records of the district and the rendering of assistance to the public in times of natural calamities such as drought and floods in the performance of which he is assisted by the revenue staff. He is also responsible for the due accounting of all monies received in and paid by the treasury. He is also in over-all charge of the execution of the schemes of planning and development in the district, in which sphere his main function is to co-ordinate the activities of the different nation-building departments. He is also the president of the district soldiers', sailors' and airmen's board, which looks after the welfare of ex-servicemen and their families.

In order to assist him in the work of administration there are under him 4 subdivisional officers each of whom hold charge of a subdivision. Each of the 4 tahsils in the district is in the charge of a resident tahsildar (who is assisted by *naib* tahsildars). Each pargana is divided into 3 *kanungo* circles wihch in turn are subdivided into 297 *lekhpal* circles, with 71 in

tahsil Mathura, 80 in tahsil Chhata and 73 each in tahsils Mat and Sadabad. There is also a registrar *kanungo* in each tahsil with assistant registrar *kanungos* to help him.

The district officer is assisted by an additional district magistrate and additional collector (judicial), a city magistrate, 4 sub-divisional magistrates, an additional subdivisional officer, a treasury officer, 4 tahsildars, a district planning officer, 3 judicial officers, a railway magistrate and a district supply-cum-town rationing officer. The settlement officer (consolidation) is also the subdivisional officer of the tahsil in which operations pertaining to the consolidation of holdings may be in progress.

Another important pillar of the administrative machinery for the maintenance of law and order is the police organisation which is headed by a superintendent of police who is assisted by the district police staff which includes 2 inspectors and 49 subinspectors.

The judicial organisation of the district (which forms an integral part of the administrative machinery) is headed by the district and sessions judge. As sessons judge his is the highest criminal court in the distrct and criminal appeals and revisions are filed there. As district judge his is the highest civil court in the district and appeals against the decisions of the civil judge arising out of suits up to a valuaton of Rs 10,000 and against those of the *munsif* are heard by him. Appeals against his orders lie to the high court of judicature at Allahabad. In addition there are two honorary special magistrates with first class powers, one having jurisdiction over the whole of the district and the other over tahsil Sadabad only. There are two benches consisting of three honorary magistrates, each with second class powers having jurisdiction over the whole of the district.

Other District-level Officers

The designations of the officers who have their offices in the district and work under the administrative control of their own heads of departments are listed below:

Anti-Malaria Officer
Assistant General Manager, Roadways
Assistant Registrar Consumers Co-operatives
Assistant Registrar Co-operative Societies
Civil Surgeon
Curator, Archaeological Museum
Deputy Inspectress of Girls' Schools
District Agriculture Officer
District Employment Officer
District Harijan and Social Welfare Officer
District Industries Officer
District Information Officer

District Inspector of Schools
District Live-stock Officer
District Medical Officer of Health
District Panchayat Raj Officer
District Statistics Officer
Executive Engineer, Drainage Division- Govardhan
Executive Engineer, Drainage Division—Mathura
Executive Engineer, Irrigation- Mat
Executive Engineer, Irrigation—Agra Canal
Executive Engineer, Local Self-government Department
Executive Engineer, Public Works Department
Sales Tax Officer

CENTRAL GOVERNMENT OFFICES

Ministry of Finance

Income-tax Department—This department is under the administrative control of the Central Board of Direct Taxes, which is a statutory body constituted under the Central Board of Revenue Act, 1936, and deals with all matters of policy regarding direct taxation. The income-tax office, which is located at Mathura, is under the jurisdiction of the appellate assistant commissioner of income-tax, Agra. The district is divided into 2 wards (known as 'A' and 'B') each under an income-tax officer, there also being an inspector in the district who is attached to both the wards.

Central Excise—There is in the district a deputy superintendent of central excise who is under the administrative control of the superintendent of central excise, Agra division. The district is divided into four ranges—Mathura (comprising the whole of the Mathura tahsil and includes pargana Sahar of the Chhata tahsil), Kosi Kalan (comprising the rest of the Chhata tahsil), Sadabad (comprising the whole of the Sadabad tahsil) and Raya (comprising the whole of the Mat tahsil). An inspector and a sub inspector are posted in each range.

Ministry of Transport and Communication

Indian Posts and Telegraph Department—Mathura is the divisional headquarters of the districts of Mathura and Etah which are administered by the superintendent of post offices, Mathura division. He is assisted by three inspectors and complaints inspector.

Ministry of Railways

The district of Mathura is traversed by four railways—the Central, the North-Eastern, the Northern and the Western. The Mathura junction station and cantonment station, Mathura, each in the charge of a station master, come under the jurisdiction of the divisional superintendent, Central Railways, Jhansi, and the district traffic superintendent, North-Eastern Railways, Fatehgarh, respectively.

CHAPTER XI

REVENUE ADMINISTRATION

LAND REVENUE ADMINISTRATION

The region covered by the present district of Mathura had from very early times an established government and formed part of the region known as Brajmandala. Under its Hindu chiefs, the immediate raja was the owner of all the land and the subjects paid him (in cash or kind) a portion of their produce as tribute in return for protection of life and property. The share of the State seems to have varied from ruler to ruler though the *Smritis* (law books) mention that it was one-sixth.

Ala-ud-din Khilji (1296—1316) fixed the revenue demanded at one-half of the produce and even the land occupied by his fief holders was assessed at the full rate, the method of assessment adopted being based on the measurement of the holdings and the charges calculated on the basis of standard yields. A grazing tax was imposed in addition to the assessment of the yield.

Sher Shah Suri (1540—1545) reorganised and systematised the revenue administration. He replaced the method of collecting revenue on the basis of an estimate (or a division of crops) by a regular system of assessment, the main features of which were the measurement of land by rope or chain, the standard *gaz* (yard) being fixed at 32 *anguls* (one *angul* being equal to about three-fourths of an inch), 60 *gaz* making a *jarib* and a square of 60 *jaribs* (or 3,010.6 sq. in.) making a bigha. The normal yields of staple crops were calculated for 3 classes of land: good, middling and inferior and one-third of the average yield was fixed as the revenue assessment.[1]

During Akbar's reign (1545—1605) the area covered by the present district of Mathura was included in the sirkars of Agra, Kol and Sahar in the subah of Agra The *mahals* in the sirkar of Agra were Mahaban, Mangotla, Maholi, Ol and Mathura; those in the sirkar of Sahar were Sahar and Hodal ; and that in sirkar Kol was Nohjhil.

The following statement specifies the cultivated area and the revenue demand of the *mahals*.[2]

Mahal	(Area (in bighas)	Revenue (in dams)
Hodal	78,500	4,62,710
Mahaban	2,90,703	67,84,780
Maholi	66,690	15,01,246
Mangotla	74,974	11,48,075
Mathura	37,347	11,55,807
Nohjhil	1,39,299	13,11,955
Ol	1,53,377	55,09,477
Sahar	3,85,895	24,89,816

1. *Report of the United Provinces Zamindari Abolition Committee*, Vol. I, p. 75
2. Abul Fazl. : *Ain-i-Akbari*, vol. II, English translation by H.S. Jarrett, second edition revised by J. Sarkar, pp. 193—194

The Jat jagirdars of the area withheld the revenue during the reigns of Jahangir and Shahjahan. They paid it only when Aurangzeb used force against them. During his reign the *amin* (revenue official) assessed the villages and parganas for the payment of revenue at the beginning of the year on consideration of the produce of the normal year, the culturable area, the condition and paying capacity of the ryots, etc. In certain cases the *amins* were authorised to fix the revenue by survey or estimated valuation of the crop. During Akbar's time the state's share of revenue had been one-third of the produce but Aurangzeb charged from two-fifths to one-half of the produce.[1]

During the eighteenth century the district remained under the local Jat chiefs. Large tracts were assigned as jagirs to many of them on condition of military service and were held by them more or less independently. They made considerable changes in the arrangement of the *mahals* instituted by Akbar. The pargana of Sahar was divided into 4 parts – Sahar, Shergarh, Kosi and Shahpur – and that of Mangotla was split up into Sonkh and Sonsa, with Farah as a separate creation. Possibly Mursan, Sahpau and Mat were also Jat creations.

In 1803 the area covered by the district of Mathura was ceded to the British by the Marathas. They made a number of revenue Settlements in succession, the assessments being based generally on the highest figures offered, the revenue being collected by tahsildars. According to Regulation IX of 1805, one-tenth of the assets were to be allowed as profit to the proprietors and engagements were to be taken for revenue only but only from persons in actual possession. Other claimants were to be directed to make good their claims in the civil courts. Landholders who did not engage were to receive *nankar* (grant for subsistence) at the usual rate not exceeding 10 per cent on the *jama* (revenue). Where possible independent landholders were to be settled separately from talukdars.

First Settlement

The first summary Settlement was made in the cisyamuna tract in 1805 and in the transyamuna tract a year later, each for 3 years, according to which the revenue was fixed at Rs 10,10,258 per year for the district.

Second Settlement

The second Settlement was made for 3 years in the cisyamuna tract in 1808 and a year later in the transyamuna, the revenue being fixed at Rs 10,76,204 per year for the district.

Third Settlement

This Settlement was an extension of the previous one and was made for a period of four years ending in 1815 in the transyamuna tract and for the same period but ending a year later in the cisyamuna. The average revenue demand remained the same as in the previous revision.

1. Mukerjee, Radhakamal : *The Economic History of India 1600—1,800*, p. 12

Fourth Settlement

The fourth Settlement was made for a term of 5 years ending in 1820 in the transyamuna tract and a year later in the cisyamuna according to which the revenue was fixed at Rs 12,00,698 per year for the district.

Fifth Settlement

This Settlement was made under Regulation VII of 1822 for the parganas of Sahpau, Sadabad, Mahaban, Sonai and Raya and 4 villages of Mat. The Settlement was based on the actual measurement of the land which was done by *amins*. Every field was measured and numbered, the details were recorded in a field-book, separate calculations were made for wet and dry areas, the fields were divided into 2 or 3 classes according to the soil and position and a cash rental determined on the basis of which the revenue was calculated. The average annual demand was fixed at Rs 14,34,251 for the whole districts.

Sixth Settlement

This Settlement was made under Regulation IX of 1833 and was completed in 1842. It began with a survey of all the land, the next step being the preparation of a map of every field. Then a professional survey of the cultivated and uncultivated land was made and also of the villages. The land revenue was first assessed for a tract and then for the villages in the tract. The soils were classified as *bara, manjha* and *khadar* and the relevant features regarding the wet and dry areas were recorded separately. The average annual demand remained the same as in the previous Settlement. The incidence at the expiration of the Settlement was Rs 1–10–11 per cultivated acre in the cisyamuna tract and Rs 2–8–3 in the transyamuna. A few revisions were made in the district consequent on the famine of 1837. Due to the inadequacy of relief measures a revision was made in taluks Ar Lashkarpur, Sonkh, Madim, Sonai with Airakhera, Raya and Dunetia in 1840.

The famine of 1837, followed by failure of crops in 1840 and drought in successive years led to a revision being made in the pargana of Kosi in 1844 which led to a reduction of the demand by about Rs 11,000.

Seventh Settlement

The Settlement commenced in 1871 with a survey and was completed in 1875, the cost amounting to Rs 2,69,093. Village records such as the *khasra* (field-book containing an authoritative record of the area and soil), etc., were compiled and soils were classified in *bara* (manured home land) and *barha* (outlying area). In the parganas of Mahaban, Sadabad, Sahpau and Mathura the *bara* was subdivided into *gauhan* (land situated in the village) and manjha (middle belt), both of which in turn were further divided into 2 or 3 classes. In the paragranas of Kosi, Chhata

and Mat, *gauhan* was further subdivided into five classes according to the quality of the soil and the facilities of irrigation. The revenue demand was fixed at Rs 16,05,391. The incidence of the final demand in the transyamuna tract was Rs 2–12–8 per cultivated acre but it was Rs 1–14–0 in the cisyamuna. The famine of 1877-78 led to the revenue being reduced in some villages of the parganas of Mathura, Mahaban, Chhata and Sadabad.

On the whole these Settlements "professed no scientific accuracy; the assets assumed were roughly the highest the zamindars would agree to give; while in no year was the full amount of the demand collected."[1]

The severity of assessment led to the alienation of much of the land of the old proprietors as is evident from the land alienation figures which were 64,467 acres for 1838–50, fell to 2,408 acres for 1850–57 but rose again to 9,911 acres for 1858–71.[2]

In 1886, a revision was made in a few villages and the demand was reduced by Rs 67,695 in the parganas of Kosi, Mahaban, Chhata, Sonkh, Sadabad and Aring. A further reduction of Rs 3,963 was made in a few villages of the district. In 1902-03 a revision was made in the tahsils of Chhata and Mat and in 1903-04 in the tahsils of Mathura, Mahaban and Sadabad when the demand was reduced by Rs 10,327 in 98 *mahals*.

Eighth Settlement

The operations of the Settlement commenced in December, 1911, and were completed in May, 1912, when 248 villages of the district were reviewed and the average revenue demand was fixed at Rs 14,24,752.

Ninth Settlement

The operations of the Settlement commenced in 1921 and were completed in 1925. The new rates of assessments were enforced in tahsils Chhata Mat and Sadabad in 1924 and in that of Mathura in 1925 when the revenue demand was fixed at Rs 15,93,386.

Tenth Settlement

The Settlement was completed in 1942 when the revenue demand was fixed at Rs 14,71,967.

Abolition of Zamindari System

The U. P. Zamindari Abolition and Land Reforms Act, 1950 (Act No. I of 1951) replaced the multiplicity of tenures existing in the district by only three types, the *bhumidhar*, the *sirdar* and the *asami*. Every intermediary whose right, title or interest in any estate was acquired under the provisions of this Act became entitled to receive compensation in bonds

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1. Whiteway, R.S.: *Report of the Settlement of the Mathura District*, (Allahabad 1879), p. 53

2. Misra, B. R.: *Land Revenue Policy in the United Provinces*, (Varansi, 1942), p. 72

or cash due from the date of vesting and interest on it at the rate of 2½ per cent per annum till the determination of the amounts to be paid in cash and till the redemption of the bonds (in the case of amounts to be paid in the form of bonds). The total amount of compensation assessed was Rs 1,35,92,023 of which Rs 1,12,91,586 (Rs 27,10,986 in cash and Rs 85,80,600 in bonds) was paid up to December 31, 1964. Provision was also made in the Act for the payment of a rehabilitation grant to such intermediaries who had only small holdings or were not entitled to receive adequate compensation to set themselves up in a stable manner. This grant is equivalent to a variable multiple of the net assets of the intermediary, payable on or from the date on which the compensation due to him in respect of his estate (s) was determined. In case of a *waqf*, trust or endowment (referred to in the Act) the rehabilitation grant was payable from the date of vesting. In the case of the death of an intermediary entitled to the grant, his legal representative becomes entitled to receive it. The rehabilitation grant assessed up to June 30, 1965, was Rs 7,38,109 payable in cash and Rs 1,03,34,050 payable in bonds of which Rs 7,33,549 and Rs 1,03,00,750 have been paid respectively.

Under the Act, the intermediaries in the district (as elsewhere in the State), became *bhumidhars* in respect of their *sir* (not sublet), *khudkasht* and groves and certain types of tenants also acquired the same status in terms of the land under cultivation. A *bhumidhar* is a peasant proprietor having permanent, heritable and transferable rights in his holding. He also has the right to use the land for any purpose and is not liable to ejectment. Ex-proprietary tenants, occupancy tenants and hereditary tenants, who did not acquire *bhumidhari* rights, grantees at a favourable rate of rent and non-occupancy tenants acquired the status of *sirdars* in accordance with the provisions of the Act. A *sirdar* has a permanent and heritable interest in his holding but can use his land only for agriculture, horticulture and animal husbandry. He has, however, the option of acquiring *bhumidhari* rights at any time by paying government a sum equal to 10 times the rent of his holding (payable or deemed to be payable on the date immediately preceding the date of vesting for the land of which he is the *sirdar*) or 12 times his rent if paid in instalments, whereupon his annual land revenue is also halved. An *asami* is a lessee either of a disabled *bhumidhar* or of a *sirdar* or is a tenant of the *gaon sabha* in respect of land the character of which changes. An *asami's* rights is heritable but not transferable. He is liable to ejectment for void transfers or on the extinction of the rights of his *bhumidhar* or *sirdar* in respect of the land under his cultivation or for contravention of the provisions of the Act.

Under the Act there was still another type of tenure, the *adhivasi*. Every tenant who was a tenant of *sir* which belonged to a bigger but disabled zamindar or to a smaller proprietor who was not disabled and every occupant of land in which superior rights existed and who was recorded

as an occupant in 1356 Fasli (1948-49), became an *adhivasi* with the right to hold the land for five years. This tenure was of a transitional nature and the number of *adhivasis* who became sirdars when the provisions of the U. P. Land Reforms (Amendment) Act, 1954, came into operation was 23,941 in an area of 18,924 acres in the district.

In 1964 the number of *bhumidhars* in the district was 1,13,298 in an area of 3,78,400 acres, the number of *sirdars* was 2,13,346 in an area of 4,22,931 acres and the number of *asamis* 262 in an area of 1,008 acres.

Bhumidhars and *sirdars* have been made jointly and severally responsible for the payment of the land revenue to which the entire village is assessed. By July 1, 1952, Zamindari was abolished in an area of 9,22,924 acres in the district, the total land revenue paid by the zamindars being Rs 14,37,338 though the amount realised as rent from the tenants was Rs 36,33,832. The non-zamindari area on that date was 9,279 acres. The revenue demand after the abolition of the zamindari system (1952-53) was Rs 35,60,780. For 1964-65 it was Rs 36,33,085.

Another change introduced by the Act related to the establishment of *gaon samajs*, each being a corporate body consisting of all the adults of the village. All the land in the village, whether culturable or otherwise (except land for the time being comprising any holding or grove) and forests within the village boundary, came to vest in the *gaon samaj* as did tanks, ponds, fisheries and water channels. It was also given the right to own all miscellaneous sources of income like *sayar*.[1] It functioned through a land management committee which had powers to sell certain trees or the produce thereof, bring the land under planned utilisation, manage *abadi* (habitation) sites, *hats* (markets), bazars, fairs, etc. It could also admit new tenants to the land vested in it or to land falling vacant. The functions of the *gaon samajs* are now performed by the *gaon sabhas* (village assemblies). On March 31, 1965, there were 688 *gaon sabhas* in the district, of which 190 were in tahsil Mat, 180 each in tahsils Mathura and Sadabad and 138 in tahsil Chhata.

Collection of Land Revenue—Since the abolition of the system of the collection and payment of rent by intermediaries the government collects the revenue direct and under the integrated collection scheme in the district the actual collection work is being done by 132 *amins* and four tahsildars, though the ultimate responsibility is that of the district officer.

Survey, Settlement and Resettlement

The first Settlement after the abolition of the zamindari system will be taken up in the district not earlier than 40 years from the date of vesting and the intervals between the succeeding Settlement will again be 40 years,

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1. *Sayar*—The average receipts derived from natural products such as fruit or fish (but not stone and *kankar* quarries and the fruit of groves of timber trees) were added to the rental of the cultivated area at the time of the Settlement and are taken into consideration in assessing the land revenue demands

except in the case of precarious and alluvial tracts in respect of which a Settlement can be made at any time. If there is a substantial decline in the prices of agricultural produce, which is likely to continue for sometime, an interim revision may be made.

LAND REFORMS

Relation between Landlord and Tenant

In ancient days there was perhaps no intermediary between the king and the tiller of the soil, there being groups of cultivators owing allegiance to a raja and paying him a share of the produce. The raja protected them from predators and was responsible for maintaining peace in his region. About 1300 A. D. Ala-ud-din Khalji recorded in a memoir that the rajas had either been deposed and replaced by employees of the Muslim government or had submitted to the new order and consented to pay to the sultan a part of the dues received from their cultivators. Thus an intermediary was introduced between the cultivator and the State who kept for himself a large share of what he received from the cultivator.

Under the Mughals the land revenue was realised in cash, the grain rents being commuted on the basis of current prices. The system of collection of revenue by subordinate officers have been initiated by Sher Shah Suri (1540–45) and it was developed and elaborated during Akbar's time by Todar Mal, his revenue minister.

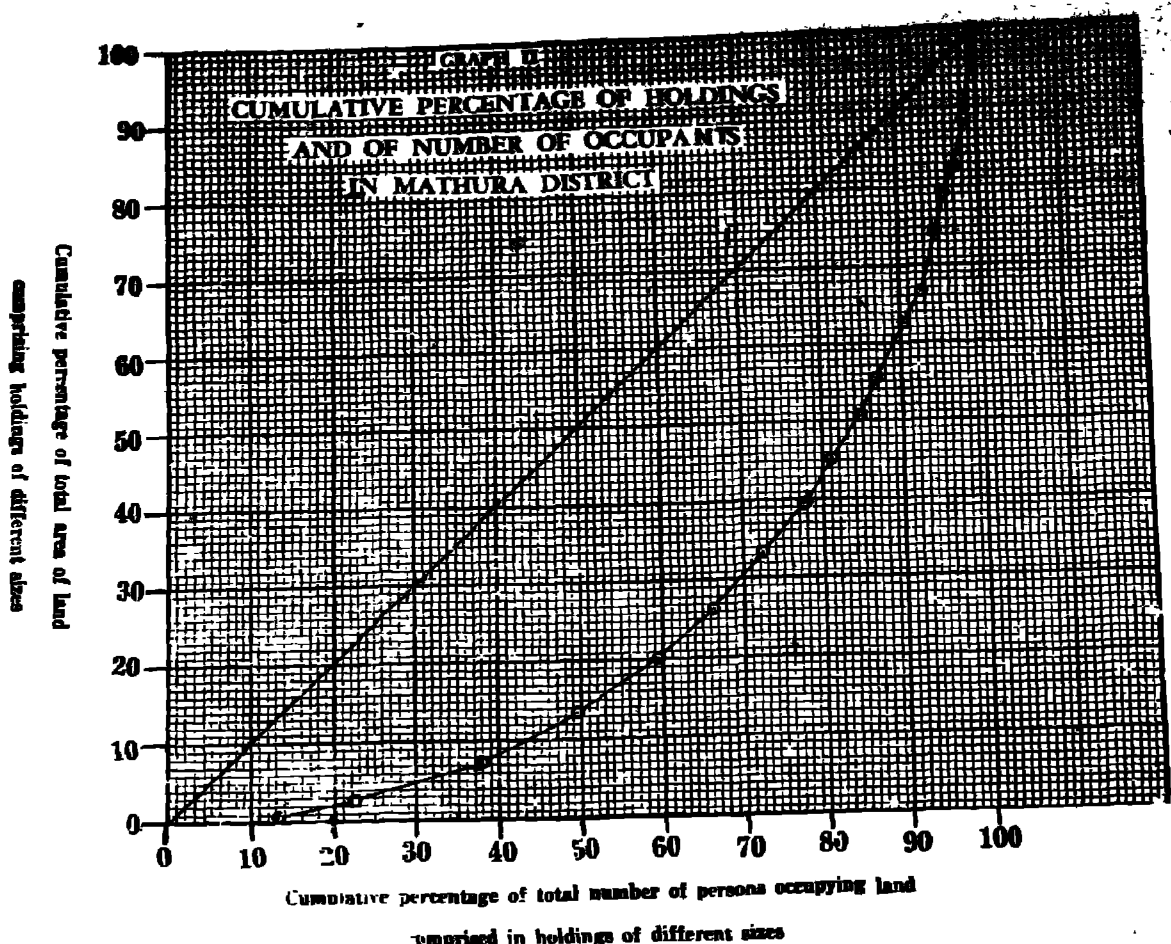
In 1803, when the British occupied the area of which the present district of Mathura formed a part, the land was generally owned by a group or caste, the parganas of Mat, Mahaban, Sonai, Raya, Hasangarh, Sahpau, Khadauli, Sadabad and Sonkh being held by the Jats. The British made it their primary concern to realise as large a revenue as possible. They based their revenue system and collection on Akbar's but introduced a few modifications. In pre-British days the Indian system of administration was not based on any codified law or express rules but was rather a system dependent upon custom and usage. Regulation VII of 1822 laid down certain principles for the assessment of revenue. The Bengal Rent Act, 1859, provided for the creation of occupancy rights in favour of cultivators if they remained in cultivating possession continuously for 12 years. The North-Western Provinces Land Revenue Act, 1873, recognised ex-proprietary tenancies. The North-Western Provinces Rent Act of 1881 (as amended by Act XIV of 1886) created occupancy, fixed-rate, ex-proprietary and non-occupancy tenancies (also termed tenancies-at-will), the rights of the first 2 categories being heritable and transferable but those of the next 2 being transferable only to co-sharers subject to certain conditions. The rate of rent was determined in accordance with custom or practice to enable persons of any of these categories to hold land but at a rate favourable to the landlord. The tenant-at-will had no right except to cultivate the land till the termination of the agreement between him and the land-holder.

The enforcement of the North-Western Provinces Tenancy Act of 1901 and the Agra Tenancy Act of 1926 progressively ameliorated the conditions of the tenants by affording them various facilities.

When the Congress party took up the reins of government in 1937 the United Provinces Tenancy Act, 1939, was passed as a result of which all statutory tenants and certain non-occupancy tenants acquired hereditary rights, restrictions were imposed on the ejection of tenants by landlords, rent rates were fixed, forced labour and *nazrana* were held to be illegal and landlords were barred from further acquisition of *sir* (as defined in the Act). At the end of 1939 there was a sharp rise in the prices of food-grains which continued during the Second World War and affected the agriculturist advantageously. There was a corresponding rise in the rents charged from *non-occupancy tenants* which benefited the zamindars. The latter tried to eject the tenants who were not able to pay the enhanced rent and to replace them by new tenants from whom they could extract *nazrana* (premium). According to the data collected by the U. P. Zamindari Abolition Committee there were in 1945 (1352 Fasli), 1,53,526 persons cultivating or otherwise occupying land and the total number of holdings covered an area of 7,69,313 acres. The average size of a *khata* (holding) was about five acres but the land was most unevenly distributed. Relevant particulars regarding the size of holdings, number of persons occupying land, etc., as obtaining on June 30, 1945 (1352 Fasli), are given below :[1]

Size of holding (in acres)	Total number occupying land	Percentage of number of persons as compared with grand total of column 2	Cumulative percentage of column 3	Total area (in acres)	Percentage of total area as compared with grand total of column 5	Cumulative percentage of column 6
1	2	3	4	5	6	7
Not exceeding 0.5	20,360	13.26	13.26	6,575	·68	.86
0.5 to 1	15,445	10·01	23.27	11,718	1·52	2.38
1 to 2	22,544	14.68	37·95	36,256	4·73	7.11
2 to 3	18,005	11·72	49·67	46,979	6·11	13.22
3 to 4	14,807	59·64	59·31	52,872	6·87	20.09
4 to 5	11,248	7·33	66·64	52,242	6·79	26.88
5 to 6	9,107	5·99	72·63	50,351	6·54	33.42
6 to 7	7,057	4·60	77·23	45,819	5·95	39.37
7 to 8	5,814	3·72	80.95	44,209	5·75	45.12
8 to 9	4,922	3.21	84·16	40,997	5·33	50.45
9 to 10	3,827	2.49	86·65	36,434	4·73	55.18
10 to 12	5,498	3.58	90.23	59,525	7·74	62.92
12 to 14	4,074	2·65	92·88	51,016	6·64	69.56
14 to 16	2,796	1·82	94·70	40,299	5·24	74.80
16 to 18	1,972	1.28	95·98	33,658	4·37	79.17
18 to 20	1,489	1·00	96·98	27,943	3·63	82.80
20 to 25	2,043	1·33	98.31	42,982	5·57	88.37
Over 25	2,508	1·69	100·00	89,468	11·63	100.00
Total	1,53,526			7,69,343		

1. *Report of the U.P. Zamindari Abolition Committee*, Vol. II, pagee 34-39



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Graph II which appears in this chapter shows the cumulative percentage of holdings and that of the number of occupants.

Without a complete transformation of the structure of the tenure system no improvement worth the name could be effected in the condition of the tillers of the soil. The U. P. Agricultural Tenants (Acquisition of Privileges) Act, 1949, was therefore passed which provided that on payment of 10 times the rent of the holding the tenant could acquire immunity from ejectment and immediately have his annual rent halved. The amount so collected was placed in a fund called the zamindari abolition fund and 87,150 persons in the district acquired these rights in an area of 2,74,541 acres and by June 30, 1952, a sum of Rs 1,35,92,023 had been deposited in it.

The next step was the passing of the U. P. Zamindari Abolition and Land Reforms Act, 1950 (Act I of 1951) which abolished the tenant-landlord system affecting 1,14,184 zamindars (holding an area of 9,31,207 acres) in the district. *Bhumidhars* and *sirdars* now from the majority of the cultivators in the district and they pay land revenue direct to government. This has led to the development of a sense of responsibility among them and the quondam intermediaries who exploited others or lived on the forced and unpaid or underpaid labour of others have been compelled to become cultivators.

Consolidation of Holdings

The Uttar Pradesh Consolidation of Holdings Act, 1953, aims at the consolidation of scattered, fragmented, small and uneconomic holdings. Consolidation operations started in the district in May, 1955, and the following statement gives particulars regarding the tahsils, the areas and the plots affected.

Tahsil	No. of Villages notified	Total cultivated area (in acres)	No of plots before consolidation
Chhata	171	2,17,588	4,12,630
Mat	256	1,61,315	2,91,526
Mathura	196	2,19,500	4,16,845
Sadabad	203	1,47,205	2,27,129

The work has been completed in all the tahsils except Mat (where it is still in progress) but the number of *chaks* or plots have not been finalised yet in any tahsil.

A settlement officer (consolidation), 4 consolidation officers, 19 assistant consolidation officers, 38 consolidators, 171 *lekhpals* (petty revenue officials), 4 draftsmen and 8 tracers are working in the district under the scheme.

The U. P. Bhoodan Yagna Act, 1952, (Act No. X of 1953)

In 1951 Vinoba Bhave initiated a movement in Uttar Pradesh with the object of obtaining gifts of land for redistribution among landless persons and 227 hectares of land was donated in this district up to February, 1965, of which about 164 hectares were redistributed to landless persons under the U. P. Bhoodan Yagna Act, 1952.

Imposition of Ceiling on Land Holdings

The United Provinces Agricultural Income-tax Act, 1948 (Act No. III of 1949), imposed a tax on the agricultural income of a person (determined under the provisions of the Act) of the previous year if it exceeded Rs 4,200 per annum but the tax was not payable if not more than 30 acres of land were cultivated by an individual. This Act was replaced by the U. P. Large Land Holdings Act, 1957, which imposed a tax on all land holdings of an annual value exceeding Rs 3,600 each. As under the former Act, a cultivator not cultivating more than 30 acres (12.14 hectares of land was exempted from the payment of the tax which was levied on a graduated scale so that the larger the holding the greater the incidence of the tax.

The Uttar Pradesh Imposition of Ceiling on Land Holdings Act, 1960 (Act No. I of 1961), was enforced in the district in January, 1961. It replaced the U. P. Large Land Holdings Tax Act, 1957, and aimed at providing land for landless agricultural labourers and distributing it more equitably. According to it the ceiling area of a tenure was not to exceed 40 acres (16.19 hectares) of 'fair quality' land (the hereditary rate of which was 6 rupees per acre) but where the number of members in a family was more than 5, for each additional member 8 acres of such land, subject to a maximum of 24 acres, was added. The ceiling area, however, did not include land for certain purposes specified in the Act. All the surplus land (land held by a tenure-holder in excess of the ceiling as applicable to him) was made to vest in the State Government, the tenure-holder being entitled to receive compensation in lieu thereof. Under the Act, 39 persons were affected in the district, 860.72 acres (348.32 hectares) of land was declared surplus and Rs 82,941 was determined to be the amount of compensation payable of which Rs 18,471 was paid up to February, 1965. The Act is not applicable to the urban areas of the district.

ADMINISTRATION OF TAXES OTHER THAN LAND REVENUE

In the district, as in other parts of the State, the other main sources from which the income of the State is derived are excise, sales tax, entertainment tax, stamp duties, registration and taxes on motor vehicles.

Excise

After the establishment of British rule in the district in 1803, the right to sell country spirit was granted to a contractor in a particular tract under the outstill system. In 1881 the transyamuna tract and a portion of Mathura tahsil were brought under the distillery system, the outstill system being introduced in Chhata tahsil and the remaining part of Mathura tahsil. In 1882 the right of sale of country liquor in the whole district was again farmed out to a contractor. In 1883 the system was changed and a distillery was opened at Mathura. In 1884 the distillery system obtained in the transyamuna tract and in a part of tahsil Mathura, the farming system being in force in Chhata tahsil and in the western portions of Mathura tahsil.

Under the outstill system 7 shops were functioning on March 31, 1905, in the district but on April 1, 1905, the distillery system was again enforced under which the district remained till March 31, 1917.

In 1910, the U. P. Excise Act, 1910, came into force in the district for the regulation of the transport, import, export, manufacture, sale and possession of intoxicating liquors and drugs and the collection of the excise revenue derived from duties, fees, taxes and fines. In 1918 the distillery system was replaced by the contract supply system and for that purpose a bonded warehouse was established in Mathura city. In 1922 the contract system gave place to the graduated surcharge system with fixed prices which continued to the end of 1932-33. In 1933-34, the auction system was reintroduced and the right to sell liquor at each shop began to be auctioned annually.

The administration of the excise department in Mathura has been under the charge of the district magistrate since 1905, but his powers in this respect have been delegated to the city magistrate who works as the district excise officer. The district falls in the excise range of Agra which is under an assistant excise commissioner and is divided into 2 circles (each under an excise inspector) one being Mathura tahsil and the other comprising the remainder of the district. There is also a ganja squad under an excise inspector with headquarters at Mathura, his jurisdiction also extending to Agra and Aligarh, the main function of which is to check the smuggling of certain drugs.

Liquor—In 1964 the bonded warehouse at Mathura received its supplies of country spirit from the Dyer Meakin Breweries, Ltd, Mohan Nagar, Ghaziabad, under the contract system, from where issues were made to the licensees for retail sale, the rates for spiced spirits being 26 paise and for plain spirits 15 paise per litre. There are 16 shops in the district for the sale of country liquor of which 6 are in Mathura tahsil, 4 each in the tahsils of Chhata and Sadabad and 2 in Mat tahsil. There are also in Mathura

city 2 licensees holding licences for the sale of foreign liquor (that is, liquor other than country liquor, whether manufactured abroad or in India).

The consumption of country liquor in the district from 1952-53 to 1963-64 was as under :

Year	Quantity (in L.P. gallons/litres)
1952-53	8002 7 gallons
1953-54	8312 7 ,,
1954-55	7890 8 ,,
1955-56	9082 5 ,,
1956-57	9323 9 ,,
1957-58	10489·8 ,,
1958-59	10538 1 ,,
1959-60	11328 1 ,,
1960-61	11126 1 ,,
1961-62	11029 8 ,,
1962-63	50894·91 litres
1963-64	50808·0 ,,

Opium—Opium is consumed by addicts and is also used for medicinal purposes. It was also smoked in the forms of *chandu* and *madak* but now smoking it is an offence punishable under law. In 1905 the auction system was introduced for the supply of opium and remained in force when it was replaced from April 1, 1922, by the graduated surcharge system, the prices being fixed. From April 1, 1933, the auction system was reintroduced and continued in force till March 31, 1957. In 1957 the State Government imposed certain restrictions on the consumption of opium and it was supplied to permit holders only. From July 1, 1959, its sale has been prohibited in the district (as elsewhere in the State) and it is made available for medicinal purposes only to those who obtain a certificate from the civil surgeon of the district. Opium is stocked for sale only in the sub-treasuries of the district where it is sold through *tahvildars* (commission agents appointed by government). In 1964, there were 12 registered opium addicts in the district who drew their monthly quota from the sub-treasuries at Chhata and Mathura.

The consumption of opium for the 12 years ending in 1963-64 was as under :

Year	Quantity
1952-53	249 seers
1953-54	216 ,,
1954-55	369 ,,
1955-56	334 ,,
1956-57	143 ,,
1957-58	21·50 ,,
1958-59	19·50 ,,
1959-60	9 seers 70·50 tolas
1960-61	4 seers 57 ,,
1961-62	2 seers 22 ,,
1962-63	329·19 grams
1963-64	974 ,,

Hemp Drugs—The hemp drugs known as charas, ganja and bhang constituted important items of excise revenue in the past but the use of the first was stopped from 1943-44 and that of the second from 1956-57. Ganja is sold to registered addicts and for that purpose there are 2 ganja shops in Mathura city. For the sale of bhang there are 18 shops in the district of which 9 are in Mathura tahsil, 4 each in the tahsilds of Sadabad and Chhata and one in Mat tahsil.

The consumption of bhang and ganja for the 12 years ending in 1963-64 was as under :

Year	Bhang	Ganja
1952-53	6,561 Seers	195·25 Seers
1953-64	5,437 ,,	141·75 ,,
1954-55	4,501 ,,	86·75 ,,
1955-56	4,156 ,,	72·50 ,,
1956-57	5,912 ,,	19·75 ,,
1957-58	5,758 ,,	7·50 ,,
1958-59	5,279 ,,	6·25 ,,
1959-60	4,913 ,,	3·50 ,,
1960-61	4,422 ,,	2·00 ,,
1961-62	4,133 ,,	3·00 ,,
1962-63	4,018 kilograms	750 grams
1963-64	4,106 ,,	500 ,,

Cocaine—The use of cocaine has been prohibited in the district since 1905 but its use was allowed for medicinal purposes as authorised by registered medical practitioners and it was stocked by licensed chemists and druggists. From 1950-51 no licences have been issued.

Excise Revenue—The excise revenue for the 12 years ending in 1963-64 was as follows :

Year			Revenue in rupees				
			Country spirit	Foreign liquor	Hemp drugs	Opium	Total
1952-53	..	..	3,97,363	3,009	1,24,964	1,31,204	6,56,540
1953-54	..		3,51,813	2,273	1,07,683	1,11,042	5,75,811
1954-55	..	..	3,32,199	1,251	86,660	1,37,553	5,57,663
1955-56	..	..	3,64,352	2,859	81,534	1,49,238	5,97,983
1956-57	..	..	3,90,764	2,235	64,020	98,909	5,55,928
1957-58	..	..	4,10,296	4,778	67,727	12,934	4,95,735
1958-59	..	..	4,60,185	5,354	69,190	11,730	4,46,559
1959-60	..	..	4,92,970	4,735	69,709	6,623	5,74,037
1960-61	..	..	5,63,318	7,678	91,709	3,769	6,66,474
1961-62	..	..	5,57,770	60,669	81,000	1,929	6,91,368
1962-63	..	..	6,78,424	14,729	79,324	1,169	7,73,646
1963-64	..	..	6,94,092	12,538	77,094	922	7,84,646

Sales Tax

In this district (as elsewhere in the State) sales tax is levied under the U. P. Sales Tax Act, 1948, and also under the Central Sales Tax Act from 1957. The former has been amended from time to time and has reduced the taxable turnover limit from Rs 15,000 to Rs 12,000. Cloth, sugar and tobacco have been exempted from taxation from July 1, 1958, and country spirit from April 1, 1959.

For the purpose of the administration of this Act, the district is divided into 2 sectors – Mathura and Kosi Kalan (which has a sub-office. A sales tax officer is incharge of both the sectors, an assistant sales tax officer being posted at Kosi Kalan.

The important commodities and the number of registered dealers in 1964 was as under:

Commodity	Mathura	Kosi Kalan
Kirana	174	53
Food-grains	105	200
Ornaments	103	12
Cloth	101	81
Sweetmeats	91	..
General merchandise	64	15
Bricks	57	4
Timber	52	11
Iron and steel	50	2
Medicine	48	17
Brassware	45	8
Dari and *niwar*	26	..
Cotton yarn	17	..
Excise goods	10	2

The revenue collected from the important commodities in which trade was carried on in the district in 1963-64 is as follows:

Commodity	U.P. tax (in Rs)		Central tax (in Rs)
	Mathura	Kosi Kalan	Mathura
Food-grains	1,14,475	1,00,000	46,710
Kirana	1,02,790	18,000	6,045
General merchandise	1,00,720	12,000	..
Oil other than Vanaspati	1,00,310	9,000	5,922
Timber and stone	68,615	6,000	..
Bricks	66,188	8,000	..
Kerosene oil	65,000	5,000	..
Ornaments (jewellery)	51,712	4,000	8,818
Iron and steel	44,005	2,000	33,115
Cement	35,110	4,000	
Fruit products	29,475	..	1,10,795
Medicines	28,725	3,000	33,915
Brassware	28,144	2,000	18,905
Salt petre	9,510	..	36,190

The net collections from 1958-59 to 1963-64 were as follows :

Year	U.P. collection (in rupees)	Central collection (in rupees)
1958-59	9,06,656	80,147
1959-60	10,07,762	1,07,026
1960-61	10,18,371	1,10,142
1961-62	12,33,380	1,81,739
1962-63	14,13,318	1,80,145
1963-64	17,41,508	3,49,816

Entertainment Tax

Entertainment tax in the district (as elsewhere in the State) is levied under the United Provinces Entertainments and Betting Tax Act, 1937 and is realised from cinemas, circuses, etc. An officer on the collector's staff (who is resident at headquarters) is also designated district entertainment tax officer in the district who is in charge of realising these taxes which are collected through an entertainment tax inspector. The collection from this source was Rs 2,44,030 in 1960-61, Rs 2,59,261 in 1961-62, Rs 2,77,621 in 1962-63, Rs 3,26,010 in 1963-64 and Rs 3,63,560 in 1964-65.

Stamps

Under the Indian Stamp Act, 1899, stamps are classified as judicial and non-judicial, the former being affixed when court-fees are to be paid and the latter on bills of exchange and receipts exceeding 20 rupees and when duty on documents is to be paid, some income also being derived from fines and penalties imposed under the Act. The annual average of the receipts for 10 years ending in 1899-1900 was Rs 1,20,716 of which Rs 86,069 was obtained from the sale of judicial stamps. During the 7 years ending in 1906-07 the figure rose to Rs 1,41,223 of which Rs 1,03,922 was realised from the sale of judicial stamps.

The receipts for the 5 years ending 1963-64 were as follows :

Year	Amount realised (in rupees)	
	Judicial	Non-judicial
1959-60	3,35,254	9,19,011
1960-61	3,24,644	9,47,562
1961-62	3,43,929	9,40,807
1962-63	3,56,990	10,29,347
1963-64	3,92,040	12,82,234

Stamp vendors are appointed by the district officer and receive a commission on the sale of stamps. In 1963-64 there were 44 stamp vendors in the district.

Registration

Certain documents such as instruments of sale, gifts or leases of immovable property, instruments relating to shares in a joint stock company, wills, etc., have to be registered under the Indian Registration Act, 1908. Up to 1960 the revenue district of Mathura was under the charge of the district registrar, Agra, but it was separated in 1960 and the district judge, Mathura became the *ex officio* district registrar. There are 4 subregistrars in the district, one each being posted at the tahsil headquarters.

The income and expenditure on registration in the district from 1959 to 1963 was as follows:

Year	Income (in rupees)	Expenditure (in rupees)
1959	1,43,893	21,435
1960	1,22,602	21,067
1961	96,370	24,839
1962	1,32,468	23,811
1963	1,30,722	23,022

Tax on Motor Vehicles

The motor vehicles in the district are taxed under the U. P. Motor Vehicles Taxation Act, 1935, and the Motor Vehicles Act, 1939. The regional transport officer, Agra region (with headquarters at Agra), is in charge of the implementation of the Acts in the district. In 1964-65 Rs 50,75,323 was collected under the former and Rs 3,89,930 under the latter in the whole region.

Under the provisions of the U. P. Motor Gadi (yatri-kar) Adhiniyam, 1962, a tax was imposed on passengers travelling in government or privately owned buses and on October 1, 1962, a passenger tax superintendent was posted to the district. Up to March 31,1965, tax amounting to Rs 84,147 was collected in the district.

The U. P. Motor Gadi (Mal-kar) Adhiniyam, 1964, which was enforced in the district on November 16, 1964, provided for the levy of a tax on goods carried by motor vehicles and up to March 31, 1965, Rs 20,480 was collected in the district from this source.

Income-tax

This is one of the most important of sources of revenue. In 1871-72 the number of persons having an income of Rs 500 per month and above was 2,846 and the amount to tax collected from this source was Rs 1,13,921. It is a Central Government tax and the jurisdiction of the income-tax office, Mathura circle, extends to the district of Etah also and is exercised over 2 wards A and B, each administratively placed under an income-tax officer. The jurisdiction of the former extends to the city of Mathura and that of the latter to the remaining parts of the Mathura district and to the district of Etah. It functions under the administrative control of the inspecting assistant commissioner of income-tax, Agra region.

The collection from 1952-53 to 1963-64 are given below :

Year	Number of assessees	Amount (in rupees)
1952-53	1,082	6,75,000
1953-54	1,123	7,12,000
1954-55	1,201	7,80,000
1955-56	1,297	6,54,000
1956-57	1,576	5,82,000
1957-58	2,049	6,68,000
1958-59	2,107	12,21,000
1959-60	2,009	7,31,000
1960-61	2,292	6,57,000
1961-62	2,749	10,47,000
1962-63	2,925	11,68,000
1963-64	3,345	14,34,000

The taxes under the provisions of the Wealth-tax Act, 1957, and the Gift-tax Act, 1958, are also collected by the income-tax department, the amounts collected under them since their inception up to October, 1965, being Rs 1,89,000 and Rs 19,000 respectively.

Estate Duty—Estate duty is levied on the property of a deceased person under the provisions of the Estate Duty Act, 1953. The district of Mathura falls under the estate duty circle of Meerut for the purpose of the collection of estate duty, an assistant controller being in charge of this circle. The assessments in the district from 1961-62 to 1963-64 are given below :

Year	Below a lakh of rupees		Over a lakh of rupees		Total	
	No. of assessees	Amount of tax (in rupees)	No. of assessees	Amount of tax (in rupees)	No. of assessees	Amount of tax (in rupees)
1961-62 ..	1	24	3	5,746	4	5,770
1962-63 ..	4	2,023	2	23,376	6	25,399
1963-64 ..	2	800	1	5,690	3	6,490

Central Excise

The district of Mathura falls under the central excise division, Agra. A deputy superintendent of central excise and customs being posted at Mathura city for the collection of excise duties. The district is divided into 4 regions—Mathura (consisting of tahsil Mathura and some portion of tahsil Chhata), Kosi Kalan (consisting of the remaining part of Chhata tahsil), Raya (consisting of the whole of tahsil Mat) and tahsil Sadabad. An inspector is posted at each range and is assisted by 2 subinspectors at Mathura and one each in the Raya and Sadabad ranges.

In 1963-64 the tax realised from tobacco, electrical goods and *khandsari* (unrefined sugar) was Rs 57,000, Rs 27,000 and Rs 5,000 respectively. The net collections from all the commodities taxed during the period from 1959-60 to 1963-64 were follows :

Year	Amount (in rupees)
1959-60	2,51,000
1960-61	2,53,000
1961-62	2,29,000
1962-63	2,83,000
1963-64	1,10,000

The fall in revenue in 1963-64 is due to the fact that unprocessed vegetable non-essential oil has been exempted from duty since March 1, 1963.

CHAPTER XII

LAW AND ORDER AND JUSTICE

LAW AND ORDER

In the months preceding and following the partition of India, varied problems of law and order came into being which put a heavy strain on the resources of the local magistracy and police. Communal feelings ran high and in May, 1947, the Meos of Gurgaon, Bharatpur and Alwar (who were well armed and were backed by the Muslim League) created serious disturbances in the adjoining territory known as Mewat (in Rajasthan) and burnt the village of Garhi-Barwari (in tahsil Chhata) but were beaten back by the district police when they attacked the village of Kamar (in the same tahsil). The Jats, who had suffered the most at the hands of the Meos, organised themselves against them but were kept in check by the district police. Many Muslims, particularly the Meos, left the district in large numbers. Displaced persons coming from West Pakistan, who brought with them harrowing accounts of the miseries and indignities heaped on them, added to the problems of law and order and they and the Hindus of the district indulged in acts of violence at several places in the district. When the situation became normal, the Meos and Muslims of the district returned to their villages and were rehabilitated.

There were five cases of strike during 1947, the reason generally being a demand for higher wages. In 1954 the Praja Socialist Party launched satyagraha and courted arrest in protest against the enhanced canal rates. Over 150 persons were arrested but were released later. In 1960 the district saw an agitation fostered by the Socialist Party in connection with the Hindi Andolan organised for the purpose of replacing English by Hindi. A strike was resorted to by the employees of the Central Government to draw attention to the need of improvement in their pay scales and service conditions. Special efforts were made by the district administration to ensure that the relations between the various communities remained on cordial footing in spite of the severe tension that prevailed in the neighbouring districts of Agra and Aligarh. In 1961 the Communist Party of India organised a strike in the Dwarkesh Metal Works, Mathura, creating problems of law and order but adequate action was taken against the instigators and the situation saved. The Socialist Party staged demonstrations at the police-stations of Govardhan, Shergarh and Kosi but no untoward incident occurred. In 1963 the district police was successful in putting an end to the smuggling of jaggery and sugar, special measures being taken in the case of illicit traffic in these commodities carried on on the borders of the district touching East Punjab and Rajasthan. Raids and extensive patrolling led to the detection of 85 cases of smuggling, arrests of 103 persons and seizures of large

quantities of the commodities. Another important operation undertaken was the liquidation of 20 major gangs of dacoits which were menacing the district.

As many places in the district are of religious significance, it has an all-India importance and attracts large numbers of visitors and pilgrims from almost all parts of the country, particularly on the occasion of important religious fairs and festivals. At such times the district police is called upon to be specially vigilant, to ensure the safety of the people and to see that nothing untoward happens which disturbs the peace of the place.

Crime

There are two statements in this chapter which give the number of cognizable crimes reported to the police, the number of non-cognizable cases which were tried in court and their results and the figures of the important crimes and the results of prosecution. A brief account of the important crimes is given below.

Murder—The average number of murders committed in the district during the fourteen years ending with 1963, was about 21.7 per year, the motive generally being enmity or disputes over land, the highest number being 39 in 1959.

Dacoities—In the past the district suffered from the inroad of gangs of dacoits hailing from Alwar and Bharatpur particularly in 1890 when they became frequent. The eastern portion of the district was also subjected to the depredations of dacoits whose detection and apprehension became very difficult as after the commission of a crime they usually crossed over into any of the 3 flanking districts of Agra, Etah and Aligarh. This necessitated co-ordinated action by the police of all these districts in overcoming this particular problem. During 1953 there were 4 gangs of dacoits operating in the district, of which 2 were liquidated in 1954. In the following year 2 new gangs came to notice, most of the members being shot dead by the police. Fresh gangs continued to operate in the district ; 3 during 1956 and 1957 which were liquidated by 1959 ; another 4 in 1961 which were smashed ; and 4 more in 1962 which also were destroyed. The average number of dacoities committed in the district during the 14 years ending with 1963 was 23.4 per year, the highest number being 43 in 1961.

Thefts—In the past the district was infested with the wandering tribes of Kunjars, Badhakias and Haburas who indulged in thefts and other petty crimes and was also troubled with a gang of Charni-Mallahs (members of another criminal tribe), who committed different kinds of crimes at fairs and other public gatherings. The last mentioned gang was liquidated in 1953. The average number of thefts committed during the 14 years ending with 1963 was about 412.6 per year, the highest number beeing 696 in 1962.

Burglaries—The average number of burglaries committed during the 14 years ending with 1963 was about 390.5 per year, the highest number being 660 in that year.

Kidnapping—The average number of cases of kidnapping during the 14 years ending with 1963 was about 12.8 per year, the highest number being 18 in the same year.

Sex Crimes—The average number of cases of rape and unnatural offences during the 14 years ending with 1963 was about 3.5 per year, the highest number being 7 in 1957.

ORGANIZATION OF POLICE

In ancient and mediaeval times the maintenance of peace and order was the joint responsibility of the sovereign and the subject. During the reign of the Mughals it was the duty of the *faujdar* of the sirkar to maintain peace and tranquillity in his jurisdiction, to keep the roads free from robbers and thieves and to enforce the imperial regulations. He was assisted in maintaining order in his area by *thanedars* who were placed in charge of police posts called *thanas*, a pargana usually being divided into a number of *thanas*. In the time of Akbar the district fell within 3 sirkars—those of Agra, Kol and Sahar (all in the subah of Agra), the last named apparently disappearing in the time of Aurangzeb when the sirkar of Mathura or Islamabad was first heard of.

When the British acquired the district in 1803, the system that obtained in the Bengal Presidency of appointing *daroghas* (police officials) was extended to this district and the magistrate was required to divide it into police jurisdictions, each in the charge of such an official whose duty it was to receive reports of offences committed in his jurisdiction from officials called chowkidars (village watchmen) (who were placed under his supervision) and to arrest suspected persons and send them for trial to the magistrate in charge of the district. This system was replaced in 1813 by the village police system under which the landlord and the village headman with the assistance of the chowkidars, were entrusted with the duty of maintaining peace in the rural areas and helping the government in rounding up recalcitrant elements and bad characters.

The magistrate-collector in the district was also the chief of the police within his own jurisdiction and had under him a number of tahsildars who looked after revenue and police matters in the tahsils of which they were in charge. Under each tahsildar there were police *thanedars* below whom there were jamadars and *moharrirs* (writers) and still below constables (*barkandaz*).

The police as a civil body did not exist before the outbreak of the freedom struggle in 1857. There was an armed body of police for civil duties exclusively which was practically swept away during the freedom

struggle and for nearly six months after no police was left in the district.[1] In 1858, a new body, called the military police, was constituted in the district which was manned by 2 Indian officers, 9 non-commissioned officers, 150 sowars (all belonging to the mounted military police), 4 non-commissioned officers and 150 foot.[2]

A re-organisation of the police force took place in 1861 when the Police Act of 1861 became applicable in the district and the police became a provincial force. A superintendent of police was appointed for the district, the magistrate ceasing to have control over the police.

In 1909, for purposes of police administration, the district was divided into 16 police circles with a police-station in each namely Mathura Kotwali and Sadarbazar (both in Mathura city); Vrindaban, Govardhan, Sonkh and Farah (all in tahsil Mathura); Chhata, Shergarh, Kosi and Barsana (all in tahsil Chhata): Nohjhil and Surir (both in tahsil Mat); Raya and Baldeo (both in tahsil Mahaban); and Sadabad and Hahpav (both in tahsil Sadabad). In addition 8 police out-posts were maintained 5 in tahsil Mathura (one each at Jaisinghpura, Ol, Rasulpura, Aring and Jait); 2 in tahsil Mat (one each at Bajana and Raipur) and one at Majhoi in tahsil Chhata. In 1909 the district police force was under a superintendent of police who was assisted by a deputy superintendent, a reserve inspector, a prosecuting inspector, 2 circle inspectors, 31 subinspectors, 43 head-constables and 377 men with 3 subinspectors, 9 head-constables and 89 men in reserve. The armed police comprised a subinspector, 20 head-constables and 105 men, all of whom were employed at headquarters excepting those detailed for guard duty at the treasuries in the tahsils or were assigned other duties elsewhere in the district. In addition to the regular-police force there was the town police which consisted of 101 men for watch and ward in the areas administered under the Bengal Chaukidari Act, 1856 (Act XX of 1856), the village chowkidars who numbered 1,539 and 104 road chowkidars who were employed in patrolling the roads to Delhi, Dig, Sonkh, Vrindaban, Hathras and Sadabad and the road from Chhata to Shergarh. The number of police out-posts increased from 8 in 1909 to 21 in 1934. The road police and town police were abolished some time between 1915 and 1924.

District Executive Police

For purposes of police administration the district is in the Agra range which is under the charge of a deputy inspector general of police with headquarters at Agra.

1. Dharma Bhanu : *History and Administration of the North-Western Provinces, 1803-1858*, p.277

2. *Ibid.*, pp. 277 and 278

The police force of the district is under the control of a superintendent of police who is assisted by 3 deputy superintendents and is responsible for the maintenance of law and order in the district.

The police force of the district has 3 broad divisions—the civil police, the armed police and the prosecution unit—a brief account of each being given below.

Civil Police—On January 1, 1965, the strength of the civil police was 2 permanent inspectors, 49 subinspectors (17 being temporary), 67 head-constables (6 being temporary) and 576 constables (85 being temporary).

The responsibility of maintaining law and order and investigating crimes in the district rests with the civil police. The district is divided into 4 police circles, there being 16 police-stations (2 in the city and 14 in the rural areas) and 19 out-posts (9 in the city and 10 in the rural areas of which one is temporary). The following statement shows the number and names of the police-stations and out-posts in the tahsils of the district.

City/Tahsil	Police-station	Out-posts
City		
Mathura	Kotwali	Kotwali Bangali Ghat Bharatpur Gate Vrindaban Gate Dig Gate Junction Krishnanagar
	Sadar Bazar	Sadar Bazar Civil Lines
Tahsil		
Mathura	Govardhan	Radhakhund
	Magarrah	
	Farah	Old
	Vrindaban	Mathura Gate Govardhan Gate Raman Reti Adhdha
Chhata	Chhata	Chhata
	Kosi	Kosi
	Barsana	..
	Shergarh	..
Mat	Raya	..
	Surir	..
	Nohjhil	..
Sadabad	Sadabad	..
	Sahpau	..
	Baldeo	Mahaban Jugsana (temporary)

Armed Police—The armed police is the reserve police force of the district and is stationed at the reserve police lines. On January 1, 1965 consisted of a permanent inspector, a subinspector, 40 head-constables (4 being temporary) and 175 constables (21 being temporary). The services of the armed police are utilised for escorting prisoners, protecting government property and treasure, guarding government treasuries (both at headquarters and in the tahsils), patrolling duties and in combating dacoits.

Prosecution Staff—As elsewhere in the State, the public prosecutors in the district are required to have at least a bachelor's degree in law. Their main duty is the prosecution of cases in the subordinate criminal courts of the district. The prosecution staff comprises a permanent public prosecutor and 7 assistant public prosecutors, one being temporary.

Flying Squad—A temporary flying squad was established in the district in 1962. It consists of a subinspector and 4 constables. The squad attended 122 calls of distress in 1963 and 150 in 1964.

Village Police—The institution of chowkidars, which forms the lowest rung of the police organisation, can be traced to ancient times when each village had its own chowkidar who assisted the village headman in maintaining law and order and in guarding the cultivator's produce. The chowkidar was the servant of the village community and was compensated by being given a gift of a small holding of land in the village. After the occupation of the district by the British, the holding was made revenue free, a watchman being appointed for every 60 houses, as well as an officer who reported to the thana any offence occuring within the village. Under the North-Western Provinces Village and Road Police Act 1873, the powers of appointment and dismissal of chowkidars were vested in the district magistrate but the actual control over them was exercised by the superintendent of police, an arrangement that has continued to the present day. The chowkidars thus became government employees. They are attached to police-stations, their main duty being to inform the police of the occurrence of any crime within their jurisdiction. They also act as process servers in the *nyaya* panchayats for which they get some remuneration. There were 605 permanent chowkidars in the district as on January 1, 1965.

Village Defence Societies—These societies are non-official organisations which were set up in 1953 to protect the villages from the depredations of dacoits and other miscreants. Their objective is to inculcate self-confidence in themselves, take corporate action when required and maintain a united front so that when occasion demands they may stand up to the undesirable elements in society in defence of life and property. At the close of 1963, village defence societies were functioning in 695 villages of the district.

Offences under Motor Vehicles Act

The following statement gives the number of persons killed or injured in accidents caused by motor vehicles during the 10 years ending with 1964.

Year	1955	1956	1957	1958	1959	1960	1961	1962	1963	1964
Number killed	20	14	16	15	16	12	4	9	27	23
Number injured	19	24	9	6	10	38	9	8	50	62

The strain on the traffic police has gradually increased on account of the growing population and an increase in the number of motor vehicles and other types of vehicles. The average number of persons killed in accidents caused by motor vehicles during the ten years ending with 1964 was 15.6 per year.

Anti-corruption

A scheme to root out corruption from among government employees was enforced in the district in 1956 and a deputy superintendent of police (complaints) was appointed to whom the public could make complaints against non-gazetted employees of government departments in respect of corruption, bribery, extortion and harassment of the public. Complaints against police personnel were also enquired into by him direct but those against employees of other departments of government could be investigated only when referred to him by the department concerned. Since the inception of the scheme till May 21, 1962, the number of cases investigated against the police personnel was 553 of which 110 were substantiated and of the 57 investigated against the employees of other departments, 16 were substantiated. This post was abolished and in June, 1962, a new scheme was adopted in the State under which, in respect of the district, a deputy superintendent of police (anti-corruption) was posted (at Agra, headquarters of the range which includes the district of Mathura) to deal with complaints against the non-gazetted personnel of the police department and he also deals with complaints against the employees of other departments when referred to him by the district magistrate. Under this scheme 9 complaints were received in 1963 and 1964 (including the 2 carried over from 1962) against the police personnel of the district of which 4 were substantiated and one remained pending at the end of 1964; no complaints were received against the employees of other departments in 1963 and 1964.

Government Railway Police

The government railway police is a separate branch of the State police. One of the five sections over which the railway police has jurisdiction is the Agra section which is in the charge of a deputy superintendent of police (designated section officer) and under which the railway police-station at Mathura functions. The main duty of the railway police at Mathura (as elsewhere in the State) is to maintain order at railway stations and in trains, to control passenger and vehicular traffic in the station premises and to deal with accidents and attend to security arrangements, etc., when important personages travel. The railway police-station at Mathura is under the charge of a station officer whose jurisdiction extends from Billochpura to Kosi Kalan (on the Central Railway) and from Raya to Parkham (on the North-Eastern Railway) and has on its staff a permanent and a temporary subinspector, 5 head constables (one being temporary) and 35 constables (13 being temporary). There is also a squad for checking ticketless travellers in trains which consists of 2 head-constables and 12 constables, all being temporary.

JAILS AND LOCK-UPS

The institution of jails as it exists in the district today is of British origin and was a part of the judicial system introduced by them. There is only one prison in the district which is the district jail. It is situated south of the collectorate on the Agra-Delhi road and was established in 1860. It has accommodation for 318 prisoners, the daily average population being 218 during 1907 and about 376 in 1932.

The jail (which has the same accommodation as it had in 1860) is under the charge of a superintendent who is assisted by a jailor, a deputy jailor and 3 assistant jailors. It has its own hospital which is looked after by a whole-time medical officer assisted by a compounder. A teacher is employed to impart education to the prisoners. The main industries in which the prisoners are employed are the making of *niwar* (thick broad tape used as webbing for beds, etc.), *munj* matting, making of *ban* (twine made of *munj*) and plying Ambar charkhas. A prisoner is paid a nominal sum for spinning the prescribed quota of yarn per day. During the five years ending with 1963, the average daily population of the jail was as follows :

Year	1959	1960	1961	1962	1963
Convicts	170·89	175·81	177·02	173·81	205·50
Under trial prisoners	157·29	149·28	152·14	146·76	144·50

Treatment of Prisoners

Under the old classification there were 3 categories of prisoners—'A', 'B' and 'C'—but since 1948 there have been only 2—superior and ordinary, allocation to the former class being made in special cases by government on taking into consideration the prisoners' education and standard of living, etc.

Prisoners have been given certain amenities in recent years. The punishment of wearing cross-bars with fetters has been abolished. The rules regarding interviews and correspondence have been liberalised and meeting friends and relations in the jail premises once in a month and receiving from them cigarettes, fruits, toilet requisites, etc., of a value not exceeding five rupees in a month are now permitted. In order that they may remain physically fit, the prisoners are allowed to play games like volley ball, etc., and to participate in recreational activities inside the jail. The prison has a library and they are permitted to read newspapers and books and also to observe their religious practices with the permission of the superintendent. Moral instruction is also given to them periodically.

Non-official Visitors

The State Government appoints, in consultation with the district crime prevention society and the district magistrate, non-official visitors for the district jail, their number being 3 in the district. All the members of the State legislature from the district, all the members of the standing committee of the State legislature for jails, the secretary of the district crime prevention society, the president of the municipal board of Mathura and the *adhyaksha* (chairman) of the Zila Parishad are also *ex officio* non-official visitors. Visits are made according to a roster prepared by the district magistrate and the observations of the visitors are recorded in a book kept for the purpose.

Revising Board

There is a revising board for the purpose of revising the sentences of convicts undergoing imprisonment in the district jail. The commissioner of the division is the chairman and the sessions judge (within whose jurisdiction the district jail is situated) and a non-official are members. The revising board of the district holds its meetings at Agra (which is the headquarters of the commissioner of the Division). It considers the cases of casual convicts (non-habitual convicts) of not less than three years' and not more than four years' duration when they have served two years of the sentence; and also of all casual convicts undergoing sentences of over four years when they have served half the sentence, and those of habitual convicts if the superintendent (having regard to their work and

conduct and mental and physical condition) finds them suitable for premature release and they have served two-thirds of the sentence and have completed at least two and a half years of the term of imprisonment.

Probation

The probation scheme was introduced in the district on November 3, 1961, under the U. P. First Offenders' Probation Act, 1938, and an honorary probation officer was appointed to implement it, the district of Mathura being one of the 4 districts where such service is being rendered on an honorary basis under the auspices of the Uttar Pradesh Apradh Nirodhak Samiti. He visits or receives visits from offenders at such intervals as may be specified by the convicting court or, subject to the courts' orders, as he may think fit; sees that they observe the condition of the bond executed by them; makes reports to the court about their behaviour; advises, assists and befriends them; and when necessary tries to find suitable employment for them. First offenders under the age of 24 years numbering 66 in 1963 and 31 in 1964 were let off after admonition or on furnishing a bond. During 1963 a total of 148 probationers was released under his supervision and employment was found for 106. In 1964 he paid 82 domiciliary visits when the probationers called on him 109 times.

JUSTICE

The judicial system of the East India Company was introduced into the district in 1803 when it came under British occupation and a judge-magistrate was appointed in the district, who sat as a judge in the civil court and decided criminal cases as a magistrate. He was given an assistant (called 'register') to whom cases not exceeding Rs 200 in value could be referred by him (the judge-magistrate) for decision. Some Indian judicial officers such as *sadar amins, amins* and *munsifs* were also appointed to help the judge. By 1827 the *munsifs* and *sadar amins* had become empowered to decide cases the value of which did not exceed Rs 150 and Rs 1,000 respectively.

A court of appeals and circuit was established in 1803 for the ceded territory with headquarters at Bareilly and appeals against the orders of the judge-magistrate of Mathura lay to this court. It was under the jurisdiction of the *sadar diwani adalat* (civil court) and the *sadar nizamat adalat* (criminal court) at Fort William, (Calcutta). It was abolished in 1829 and the revenue commissioners were made circuit judges under the supervision of the *sadar nizamat adalat,* being guided in revenue matters by the board of revenue which functioned at Calcutta.

In 1831, independent *sadar diwani* and *sadar nizamat adalats* were established at Allahabad and appeals from the judge-magistrate of Mathura now lay to these courts. In the same year the judge-magistrate was invested

with full powers to try sessions cases also and a new post, that of principal *sadar amin*, was created (to be held by an Indian), the incumbent being empowered to decide cases up to Rs 5,000 in value, appeals against his decisions lying with the English judges. Under Regulation II of 1833 the court of appeals and circuit was abolished and all the pending cases were referred to the *sadar diwani adalat* at Allahabad. All the criminal powers of the commissioner except those relating to the police were transferred to the judge, a change which made him both civil and sessions judge. In 1843 the *sadar diwani* and *sadar nizamat adalats* were transferred to Agra and a general code of justice was enacted and adopted in 1859.

In 1866, the *sadar diwani* and *sadar nizamat adalats* were abolished and a high court of judicature was set up at Allahabad in accordance with the Indian High Courts Act, 1861, under the jurisdiction of which were brought the courts of Mathura, an arrangement which has continued since then.

In 1909 the magisterial staff sanctioned for the district included a joint magistrate, 2 deputy collectors with first class and one with third class powers and a cantonment magistrate. There were also 5 tahsildars (one for each of the five tahsils of Mathura, Mat, Mahaban, Chhata and Sadabad) and a bench of an honorary magistrate in each of the municipalities of Mathura, Vrindaban and Kosi and 2 honorary magistrates—one sitting at Mahaban who had jurisdiction within the limits of the Baldeo police circle and the other sitting at Raya who had jurisdiction within the Raya police circle. The judicial courts comprised those of the district and sessions judge of Agra, the subordinate judge of Agra, and the *munsifs* of Mathura and Mahaban. The *munsif* of Mathura had jurisdiction over the tahsils of Mathura and Chhata and the *munsif* of Mahaban over those of Mat, Mahaban and Sadabad. Sessions were ordinarily held by the district judge, Agra, at Mathura on the third Monday of January, March, May, July, September, and November.

About 1934 the magisterial staff in the district comprised 3 deputy collectors with first class powers, 4 tahsildars, a bench of honorary magistrate each in the municipalities of Mathura and Vrindaban and 2 special magistrates with first class powers one having jurisdiction over the whole of the district and the other within the police circles of Chhata, Shergarh, Kosi, Barsana, Mathura, Vrindaban, Farah, Sonkh and Govardhan. Outside the municipalities there were 2 honorary magistrates (with third class powers)—one sitting at Mahaban having jurisdiction within the limits of the Baldeo police circle and the other at Govardhan having jurisdiction within the Govardhan and Sonkh police circles. Another honorary magistrate with second class powers held court at Makanpur in tahsil Sadabad.

Prior to 1951, there was no court of a district judge at Mathura, the district judge, Agra, having original jurisdiction over the cases concerned with probate and those of the Civil Procedure Code under section 92 (public charities), the Religious Endowments Act, 1863, the Charitable Endowments Act, 1890, the Charitable and Religious Trusts Act, 1920 and the Land Acquisition Act, 1894. The district judge, Agra, exercised control over all administrative matters relating to the judgeship of Mathura, such as the transfer of officials, dealings with the high court, etc. Appeals against the judgments of the civil judge were heard by the high court and not by the district judge, Agra. The 3 courts at Mathura comprised the court of the civil and sessions judge, that of the *munsif* Mathura and that of the *munsif* Mahaban. In 1951 Mathura was separated from Agra for purposes of judicial jurisdiction and a district judge was appointed having territorial jurisdiction over the whole of the district. From 1951 the district and sessions judge, Mathura, has been the head of the civil and criminal judiciary of the district. He is assisted by a permanent civil judge, a temporary civil and sessions judge, an additional civil judge, 2 *munsifs* and whenever necessary an additional *munsif*.

The district judge has over-all administrative control over the civil judiciary and has appellate jurisdiction in civil cases decided by the *munsifs* and in cases up to the valuation of Rs 10,000 decided by the civil judges. He exercises jurisdiction in matrimonial suits under the Indian Divorce Act, 1869, the Special Marriage Act, 1954, and the Hindu Marriage Act, 1955, the civil judge, Mathura, also being invested with powers to try such cases. The district judge exercises jurisdiction under the Guardians and Wards Act, 1890 and the Indian Lunacy Act, 1912, and the Provincial Insolvency Act, 1920, his court being the principal district court of original jurisdiction for cases being conducted under these Acts. He also exercises jurisdiction under the Hindu Minority and Guardianship Act, 1956, and under the Indian Succession Act, 1925, for grant of probate and letters of administration as well as the grant of succession certificates. He hears election petitions relating to the U. P. Kshettra Samiti Tatha Zila Parishad Adhiniyam, 1961 and (if nominated by the election commission) those relating to the Vidhan Sabha and Vidhan Parishad. He tries cases under section 92 of the Civil Procedure Code (public charities) and cases relating to the Religious Endowments Act, 1863, Charitable Endowments Act, 1890, and the Land Acquisition Act, 1894. He has appellate jurisdiction in revenue suits in which a question of proprietary title is involved and also hears appeals under the Payment of Wages Act, 1936. He is the *ex officio* district registrar under the Indian Registration Act, 1908. As a sessions judge he deals with criminal cases triable by the court of sessions and hears appeals against the judgments and certain orders of all magistrates working under him

in the district. He also hears appeals against the judgments of the assistant sessions judges involving a sentence of imprisonment up to 4 years. The temporary civil and sessions judge is also invested with the same powers as the district and sessions judge in so far as the trial of criminal cases is concerned.

The territorial jurisdiction of the civil judge extends to the whole of the district and his pecuniary jurisdiction is unlimited on the original side. He has powers to try civil cases which exceed the valuation of Rs 5,000 and to hear appeals against the orders of the *munsifs*.

There is no separate court of small causes in the district and all cases (which would normally have gone before such a court) up to the valuation of Rs 500 are tried by the civil courts of the district, money suits involving a valuation of over Rs 500 being treated as regular suits.

The territorial jurisdiction of the *munsif* Mathura extends to the tahsils of Mathura and Chhata and that of the *munsif* Mahaban to the tahsils of Mat and Sadabad. The pecuniary jurisdiction of *munsifs* (any where in the State) does not exceed Rs 5,000 but it varies according to the powers of the particular presiding officer of the moment. Whenever necessary, the court of an additional *munsif* Mathura is also set up in the district to which civil suits (in accordance with the pecuniary jurisdiction of the *munsif* concerned) are transferred from the 2 permanent courts of the *munsifs* Mathura and Mahaban and which exercises territorial jurisdiction over the whole district.

Nature of Cases, Their Number and Special Features

The jurisdiction of the civil courts extends to all suits of a civil nature and their normal case work consists of suits involving property, contracts, inheritance, mortgage, specific relief, etc., in addition to ordinary money suits and suits for divorce under the Hindu Marriage Act, 1955.

The number of cases pending in the various civil courts of the district at the beginning of the year 1964 was 864, and the number of suits instituted received by transfer, remand, revival or restoration totalled 1,141. In the year 1964, of the suits directly instituted, 368 pertained to immovable and 406 to movable property, 11 were mortgage suits, 6 matrimonial suits and 191 suits of other kinds. The total value of the suits instituted during 1964 amounted to Rs 10,50,979. The number of suits disposed of during that year was 799 of which 346 were decided after trial, 165 were dimissed for default, 137 were decided *ex parte*, 121 by compromise, 21 without trial, 6 by reference to arbitration and 3 on admission of claim. In that year 277 regular civil appeals and 42 miscellaneous civil appeals were instituted and 322 regular civil appeals and 46 miscellaneous rent appeals were disposed of. The average duration of contested regular and miscellaneous civil appeals and also contested rent appeals was 1,717 and 643 days respectively.

Statistics of Sessions Courts—In 1964, the number of cases committed to the court of sessions was 138 of which 32 affected life, 7 were of hurt, one was of kidnapping and one of rape, and 97 pertaining to other offences. The number of persons tried in the sessions court in 1964 was 369 of whom 116 were convicted, one dying during the trial. Of those convicted, 2 were sentenced to death, 16 to transportation for life and 94 to rigorous imprisonment, 2 having to execute personal bonds or to undergo rigorous imprisonment in default.

On July 4, 1962, the civil courts moved to a new building (which costs Rs 3,06,464).

Separation of Judicial and Executive Functions

The district was one of the first where—in 1949—the scheme of the separation of judicial and executive functions was introduced. Since then most of the judicial work which was done by the district magistrate has been allotted to the additional district magistrate (judicial). The judicial officers who were working under the district magistrate were placed under his charge and he was made responsible to the commissioner. Besides trying cases instituted against government servants, conducting sessions enquiries, hearing appeals of local bodies, etc, he disposes of transfer applications pertaining to the courts of judicial officers and honorary magistrates in respect of cases which are tried under the Indian Penal Code, hears revisions in revenue cases against the orders of the tahsildars and *naib* tahsildars and does judicial work exclusively independent of the district magistrate. Cases under the Indian Penal Code, suits and proceedings under the Zamindari Abolition and Land Reforms Act, 1950 (Act I of 1951) and other miscellaneous Acts are now not tried by the assistant collectors on the executive side but are entrusted to the judicial officers. Cases under the preventive sections of the Criminal Procedure Code and local and special Acts and proceedings under the U. P. Land Revenue Act, 1901, etc., continue to be tried by the executive magistrates and assistant collectors.

Nyaya Panchayats

In 1949, under the U. P. Panchayat Raj Act, 1947, the number of panchayati *adalats* (now called *nyaya* panchayats) established in the district was 104, the tahsilwise distribution being 31 in Mat, 26 in Chhata, 24 in Mathura and 23 in Sadabad. The jurisdiction of a *nyaya* panchayat extends over 5 to 12 villages *Panchs* in the *nyaya* panchayats are nominated from among the *panchs* elected to the *gaon* panchayats by the district magistrate with the help of an advisory committee consisting of 2 members of the legislature and the *adhyaksha* (chairman) of the Zila Parishad, on the basis of the qualifications of age and education. The *nyaya* panchayat elects a *sarpanch* (presiding officer) and a *sahayak Sarpanch* (assistant presiding officer) who officiates in the absence of the

sarpanch, the tenure of office of both being 5 years. Cases are heard by benches each consisting of 5 *panchs* constituted by the *sarpanch* for a year. On January 1, 1965, the number of *panchs* in the district was 1,701 including 103 *sarpanchs* and 103 *sahayak sarpanchs*.

The *nyaya* panchayats are empowered to hear criminal cases under the following sections of the Indian Penal Code: 140, 160, 172, 174, 179, 269, 277, 283, 285, 289, 290, 294, 323, 334, 341, 352, 357, 358, 374, 379, 403, 411, 426, 428, 430, 431, 447, 448, 504, 506, 509 and 510. They are also empowered to hear cases under sections 24 and 26 of the Cattle Trespass Act, 1871, section 10 of the U. P. District Boards Primary Education Act of 1926, sections 3, 4, 7 and 13 of the Public Gambling Act, 1867, and under the U. P. Panchayat Raj Act, 1947 The maximum sentence that these courts can award is a fine up to Rs 100 and they can try civil suits up to a valuation of Rs 500 but they are not empowered to award a sentence of imprisonment. Revision applications against their decision lie to the *munsif* in civil suits and to the subdivisional magistrate in criminal cases. The number of cases tried during the year 1964 was 2,587 of which 2,043 were civil and 544 criminal, including 635 pending cases of which 436 were civil and 199 criminal cases of the previous year.

Bar Association

The District Bar Association, which is a registered body under The Societies Registration Act, 1860, was founded in 1922. It had 70 members on January 1, 1965. The membership is open to qualified legal practitioners on payment of the prescribed fees. The Association has a library which has 1,500 books.

STATEMENT I

Cognizable and Non-cognizable Crimes

	Years													
	1950	1951	1952	1953	1954	1955	1956	1957	1958	1959	1960	1961	1962	1963
	Cognizable crimes													
Cases														
(*a*) Reported	1227	1032	966	1027	1237	1048	1192	1021	945	772	933	1291	1854	1826
(*b*) Sent to courts	414	405	319	327	329	372	348	370	366	444	350	280	459	566
(*c*) Convicted	276	298	220	209	241	225	239	234	258	302	201	158	275	362
(*d*) Acquitted	138	107	99	118	88	147	109	136	108	142	149	122	184	204
Percentage of convictions to cases reported	22.5	28.87	20.3	20.3	19.41	21.4	20.25	22.9	27.3	31.07	21.5	12.2	14.8	19.8
Perc ntage of convictions to cases tried	66.6	73.58	68 9	63.9	73.2	60.4	68.6	63.2	70.4	68.01	57 4	56.4	59.8	63.9
	Non-cognizable crimes													
Number of complaints filed before magistrate	3663	4188	1952	2561	2079	4430	5174	2286	2161	2391	2836	3377	3424	3255
Cases tried in courts	..	..	..	..	1779	3614	4811	1777	1800	2283	2533	2986	2841	2924
Cases convicted	..	..	..	..	597	2477	3311	1230	890	1555	1794	1838	1929	1595

STATEMENT II

Important Crimes and Results of Prosecution

Year	1950	1951	1952	1953	1954	1955	1956	1957	1958	1959	1960	1961	1962	1963
Murder—														
Number Reported	17	18	15	17	15	16	17	26	15	39	26	24	24	35
Number Convicted	2	4	1	2	2	2	5	12	6	16	4	5	9	11
Number Acquitted	10	4	7	9	7	8	6	6	8	[illegible]	21	10	5	11
Dacoity—														
Number Reported	17	20	10	28	22	21	24	19	20	20	14	43	41	29
Number Convicted	11	13	1	6	2	1	12	18	14	12	12	10	22	7
Number Acquitted	6	7	2	6	6	8	3	1	4	7	..	5	18	12
Robbery														
Number Reported	7	5	8	15	16	11	17	8	8	4	4	21	30	26
Number Convicted	2	3	2	1	4	3	2	3	8	3	1	3	8	8
Number Acquitted	4	1	2	4	1	4	2	2	..	1	1	2	3	9
Theft—														
Number Reported	420	371	333	301	624	319	261	332	311	335	343	426	690	605
Number Convicted	129	70	76	79	96	72	76	78	83	87	55	47	97	127
Number Acquitted	33	23	23	36	26	26	23	27	15	28	19	22	31	41
Housebreaking—														
Number Reported	468	320	306	381	528	359	407	303	277	254	249	386	569	660
Number Convicted	60	70	63	48	67	52	57	46	60	61	41	34	49	73
Number Acquitted	29	17	15	22	16	28	18	22	19	22	22	8	24	34
Kidnapping—														
Number Reported	10	15	9	10	15	13	12	9	16	13	12	14	14	18
Number Convicted	2	5	..	3	2	5	1	..	3	7	3	1	6	2
Number Acquitted	5	5	1	5	4	2	4	4	2	8	6	6	7	9

CHAPTER XIII

OTHER DEPARTMENTS

The government departments that are concerned with general administration, revenue administration and law and order and justice in the district have already been dealt with in chapters, X, XI and XII respectively. The organisational set-up at the district level of the government departments for agriculture, animal husbandry, co-operatives, education, forests, industries and public works is dealt with briefly in this chapter.

Agriculture Department

The district comes under the jurisdiction of the deputy director of agriculture, Agra region. In the district the district agriculture officer looks after agricultural programmes and their execution. He is assisted by 3 additional district agriculture officers, 29 agriculture inspectors and 12 assistant agriculture inspectors who are posted in the 12 development blocks of the district. The number of *kamdars* (petty official) working under the inspectors and assistant agriculture inspectors is 37.

There are 12 agriculture seed stores, one each at the 12 block headquarters of the district and they are under the charge of an assistant agriculture inspector who also maintains the records of stocks of fertilizers and seeds.

There are 5 seed multiplication farms, one each at Chharora, Chhata, Jait, Farah and Rahera, each being under the charge of a farm superintendent. The subordinate staff at these farms comprises 9 ploughmen and 5 watchmen.

There are an oil-seed inspector and 6 oil-seed supervisors in the district who are concerned with the extension of the area under cultivation of different types of oil-seeds and assist the agriculturists in increasing the production of oil-seeds by adopting modern methods of cultivation.

The horticulture development scheme is controlled by a district horticulture inspector assisted by a head gardener and 2 other gardeners. He looks after the lay out of orchards and the planting of fruit trees and gives technical guidance to the cultivators to whom he supplies plants and vegetable seeds. He also supervises the nurseries in the district. There is a senior horticulture inspector for the subsidiary food crop scheme which aims at extending the areas under potato and sweet-potato cultivation.

There is a plant protection subcentre at Mathura under the charge of a senior plant protection assistant who is assisted by a junior plant protection assistant and 3 field assistants.

Animal Husbandry Department

The district falls under the jurisdiction of the deputy director of animal husbandry, Agra circle. The district live-stock officer is in charge of the schemes for the development of live-stock and fisheries and is concerned with the treatment of animal diseases, control of epidemics, castration of scrub bulls and better breeding of cattle and poultry. He is assisted by 3 veterinary officers, 10 veterinary assistant surgeons and 5 assistant development officers (animal husbandry). There are 4 artificial insemination centres in the district, one each at Raya, Chhata, Madhurikund and Sadabad, the first 3 being under the charge of a veterinary officer each and the last under a veterinary assistant surgeon. There are 15 veterinary hospitals in the district, 10 under the charge of a veterinary assistant surgeon each and the rest under an assistant development officer (animal husbandry) each.

Co-operative Department

The district of Mathura comes within the jurisdiction of the deputy registrar (co-operative societies) of the Agra range whose headquarters is at Agra. The assistant registrar (co-operative societies) is in charge of the district and exercises supervision and control over the co-operative societies in the district. There is also an assistant registrar (consumers) to supervise the work of the consumers' stores who is also the *ex officio* executive officer of the whole-sale consumers' store, Mathura. The assistant registrar (co-operatives), is assisted by 2 additional district co-operative officers—one in charge of the integrated scheme in the Mathura and Mat tahsils and the other in the Chhata and Sadabad tahsils. The work of supervising the co-operative societies in each of the 12 development blocks is done by an assistant development officer (co-operatives). The senior farming inspector, assisted by a circle officer and a supervisor of farming, is in charge of the 12 farming societies in the district. In addtion there are 4 marketing co-operative inspectors each in charge of a marketing society, 2 circle officers in charge of the land development branches of the Land Development Bank, U. P., and 6 special circle officers in charge of special societies and special activities.

For the purpose of co-operative activities the district has been divided into 20 circles there being 84 supervisors in all—27 to look after the seed stores maintained by the co-operative department, 20 to supervise the work of the societies (there being one supervisor for each circle), 17 to act as secretary-cum-manager (in the bigger societies), 12 to work as field supervisor (one each in the 12 large societies) and 8 for marketing and consumers' stores.

Education Department

The organisational set-up of the education department at the district level is under the jurisdiction of a deputy director of education and a regional inspectress of girls' schools (for boys' and girls' education respectively) both of whom have their headquarters at Agra. At the district level, a district inspector of schools is the highest educational officer who is responsible for the supervision, control and inspection of educational institutions (for boys particularly) up to the higher secondary stage. He is assisted by a deputy inspector and a deputy inspectress (of girls' schools) both of whom are in charge of education up to the junior high school stage, the former also advising the local bodies on educational matters. The other supervisory staff under the district inspector includes 12 sub-deputy inspectors and 4 assistant inspectresses.

In the district Sanskrit *pathshalas* (schools) are supervised by an inspector of the Allahabad region, Urdu-medium schools by a deputy inspector of the Meerut region and Anglo-Indian schools by an inspector whose headquarters is at Naini Tal.

Forest Department

The district comes under the Brajbhumi forest division in the extension circle of Bareilly which is under a conservator of forests, the divisional officer being a deputy conservator. There is a range officer in the district who is in charge of the forests which are located in the district which is divided into 6 subsections, each of which is looked after by a forester and has 21 beats under the charge of forest guards. The area of the protected forests in the district is about 1,233 hectares and that of the unclassed forests 1,015.76 hectares.

Industries Department

The district is under the Agra subzone of the department of industries, the zonal office being situated at Meerut. The district industries officer is in charge of the industries department. He looks after the industrial development of the district and gives technical guidance and assistance to the industrial units in the private and co-operative sectors and is assisted by an industrial inspector (co-operatives) and a textile inspector, the former being concerned with the industrial units located within the municipal limits of Mathura, Kosi and Vrindaban and with looking after the working of the societies under the Khadi and Village Industries and Handicrafts schemes and the latter with the development, organisation and working of handloom co-operatives. There are 8 assistant development officers in the 12 development blocks to look after the work of rural industrialisation.

There is a training-cum-production centre at Vrindaban which gives training in the use of sheet metal, the work of fitter-cum-mechanic and of carpentry and also runs a women's tailoring unit. It is supervised by an extension officer of industries who is stationed at Vrindaban.

Public Works Department

The district is the headquarters of a temporary division under the charge of the executive engineer of the public works department of the State Government and falls within the jurisdiction of the superintending engineer, IInd circle, public works department, Agra. The overall supervision of the construction and maintenance of public works is under the charge of the executive engineer who also acts as professional advisor to the municipal boards and the Zila Parishad. He is the head of the department in the district and 4 assistant engineers are posted under him to assist in the execution of works, his staff also comprising a divisional accountant, a head clerk, a computor and some others.

The department is responsible for the construction and maintenance of the roads, bridges, culverts and buildings of the State Government. Some of the important works undertaken recently have been the construction of the Yamuna bridge on the Mathura-Raya road at a cost of Rs 28.51 lakhs and 2 pontoon bridges on that river at Vrindaban and Shergarh at a cost of Rs 7.36 lakhs and 5.50 lakhs respectively. The new roads constructed are the Mat-Vrindaban road, the Govardhan-Sonkh road and the Parkham-Jundavoi-Ol road.

CHAPTER XIV

LOCAL SELF-GOVERNMENT

The local self-governing bodies in the district were established at different times under the various statutes of the State Government. These bodies which are constituted through universal adult suffrage and possess wide powers and responsibilities, were initially fully or partly manned by nominated members and had limited civic powers. There are 3 municipal boards in the district—those of Mathura, Kosi Kalan and Vrindaban—a contonment board at Mathura, 11 town areas, the Zila Parishad and 688 Gaon Panchayats.

Municipal Boards

The income of the Municipal boards is derived mainly from rates and taxes, fines, octroi, realisation under special Acts, revenue received from municipal property, fees realised from pupils in municipal schools, registration fees on vehicles and fees from slaughter-houses, government grants and contributions and other sources. The expenditure is incurred mainly on general administration and collection charges, public safety, lighting, water-supply, public health and conservancy, education and miscellaneous items. Table VIII in the Appendix (at the end of this book) gives the figures pertaining to the income and expenditure of the municipal boards in the district.

Mathura

The city of Mathura was constituted a municipality on July 30, 1866, with a committee of 18 members (7 *ex officio* and the rest elected) to manage its affairs. Subsequently its strength was reduced to 17 members, 12 being elected and the remainder appointed by government. The chairman was elected indirectly. The sources of income of the municipality were octroi, slaughter-house fees, licence fees on hackney-carriages, income from cattle pounds and rents of lands and houses. The municipal board in its present form came into existence on July 1, 1916, under the U. P. Municipalities Act, 1916. The area of the municipality is 9.38 sq. km. and the population (according to the census of 1961) is 1,16,959. It is divided into 12 wards, 5 returning 3 members each to the board and 7 returning 2 members each but 2 of these wards (7 and 12) also return an additional member of the Scheduled Castes each. Thus the total membership of the board consists of 31 members who also elect the president. There are 55,758 voters. The term of the board is 4 years which is extendable by the State Government in exceptional circumstances provided the total period of extension does not in the aggregate exceed

2 years. Section 34 of the Police Act, 1861, was extended to this municipality in 1866, the Vaccination Act, 1880, in 1891 and the Prevention of Cruelty to Animals Act, 1890, in 1901.

Waterworks—The waterworks started functioning in Mathura in 1916. To begin with there were only 4 tube-wells but now there are 9 with 2 more under construction. At Manoharpura there are 2 old steel tanks each with a capacity of 454.59 kl., a new steel tank with a capacity of 531.87 kl. and a reinforced cement concrete tank which has a capacity of 704.62 kl. Other tanks are at Shitla Ghati, Sadar Bazar, Dampiernagar and General Ganj, with a capacity of 545.51 kl., 104.55 kl., 104.55 kl. and 272.75 kl. respectively. The municipal board employs a waterworks engineer, an assistant waterworks engineer, other officials and a technical staff for the maintenance of the waterworks. The Mathura water-supply is being reorganised at an estimated cost of Rs 31,00,000 by the State Government. The number of public water taps is 504, the number of meters in private houses 930 and in public buildings and places 642. The length of pipes laid down is 59.22 km., the amount of water supplied per day is 88.87 litres per head and nearly 31,30,521.68 kilolitres of water was supplied by the board during 1963-64. The expenditure incurred was Rs 3,00,791 in 1963-64.

Street Lighting—There are 1,628 electric lamps and 462 kerosene oil lamps within the municipal limits. The total expenditure on this head was Rs 94,583 in 1963-64.

Public Health and Medical Services—A medical officer of health (assisted by a chief sanitary inspector and 5 sanitary inspectors) looks after the sanitation of the city and is also responsible for preventing food adulteration. The board maintains an infectious diseases hospital where 134 patients were treated during 1963-64. It also maintains 2 allopathic dispensaries, one at Sadar Bazar and the other attached to the infectious diseases hospital. The number of patients treated in these dispensaries was 39,317 in 1964. The board also runs 3 maternity centres where 905 delivery cases were conducted during 1963-64. For the treatment of animals the board has a veterinary hospital where 3,479 animals were treated in 1964-65. The board spent Rs 3,98,469 on all these heads in 1963-64.

Drainage—With the establishment of the waterworks in 1916 and the setting up of new wards, new drains were laid out. In 1928-29 a sewer line was laid in a small section of the city. There is a sewage pumping station where the sullage water is collected and after screening is pumped across the Yamuna to the municipal sewage farm which has an area of about 30.58 hectares and is divided into 34 plots. The sullage water is auctioned plotwise every year. There are 2 trenching grounds where all the refuse is transported and buried for making compost manure which is sold by public auction. A drainage scheme estimated to cost 10.72

lakhs of rupees is under execution, about three quarters of the work having been completed at the beginning of 1965. The main feature of the scheme is the extension of the sewer line in the town and the interception of all open nullahs flowing into the Yamuna from Vrindaban Gate to Mahadeo Gate in Sadar Bazar. The sewage farm is also being extended and about 41.7 hectares of land have been acquired for this purpose.

Education—Compulsory primary education was introduced in the municipal area in 1925. The board maintains a senior Basic school with 141 students and 9 teachers and 38 junior Basic schools having 6,462 pupils and 183 teachers. It also gives monetary aid to 6 junior Basic schools having 808 students and 3 other schools (*maktabs*) having 533 students. The total income of the board from tuition fees and grants was Rs 2,03,161 and its expenditure on education Rs 2,93,059 in 1963-64.

Other Activities—The board is drafting a scheme for slum clearance with the help of the State Government. Several parks in the town are maintained by the board, the more important being Dampier Park, Jubilee Park and Gandhi Park. A library is also run by the board at Kushak Junior High School and it also gives financial help to other public libraries in the town.

Kosi Kalan

The town of Kosi was constituted a municipality in 1866 with a committee of 12 members—2 *ex officio* and the rest elected. Under the North-Western Provinces and Oudh Municipalities Act, 1900, a board consisting of 12 members (9 being elected and 3 appointed by government) looked after its management. On April 1, 1914, the town ceased to be a municipality and became a notified area the affairs of which were managed by a committee consisting of a president and 3 members—all appointed by government. The town was again constituted a municipality on August 1, 1949, under the U. P. Municipalities Act, 1916, and consists of 16 elected members, the president being elected from among the members. According to the census of 1961 the population of the municipality is 15,185 and the area 3.89 sq. km. It has been divided into 7 wards of which 4 returned 3 members each and 2 returned 2 members each (though at the time of the last municipal election there were only 6 wards). There are 8,024 voters. The term of the board is 4 years which is extendable by the State Government provided the total period of extension does not in the aggregate exceed 2 years. The Vaccination Act, 1880, was extended to this municipality in 1892.

Waterworks—The water-supply undertaking was started in June, 1929. A waterworks engineer, a pipeline inspector, a pump attendant, a junior fitter and a guard are employed for this work. The water taps for public use numbered 103 and the meters in private houses and public buildings 600 in 1963-64. The length of the pipeline laid is 6.63 km. The amount

of water supplied per day is 30.6 litres per head and nearly 4,22,789 kl. of water was supplied during 1963-64. An expenditure of Rs 80,076 was incurred by the board on this head in 1963-64.

Street Lighting—Prior to the electrification of the town in 1954, kerosene oil lamps were used for street lighting. There are 187 electric lights and 185 kerosene oil lamps within the municipal limits. The work of public lighting is done by the board through a licensee (the Kosi Electric Supply Co). The expenditure on the maintenance of street lighting was Rs 12,674 in 1963-64.

Public Health and Medical Services—A sanitary inspector looks after the sanitation of the municipal area. The board maintains an allopathic dispensary under the charge of a medical officer in which about 52,745 patients were treated in 1963-64. The board spent Rs 1,55,340 on these heads in 1963-64.

Drainage—A pakka nullah, 3.41 km. in length, is maintained by the board.

Education—The scheme of compulsory primary education was introduced in 1931 but was given up in 1947. Before 1949 there were 2 junior high schools (up to class VIII), one for boys and the other for girls. The board maintains a higher secondary school for boys with 480 pupils and another for girls with 133 pupils, 8 junior Basic schools for boys with 1,227 pupils and 5 for girls with 666 pupils. There are 33 teachers in the boys' schools and 15 in the girls' schools. The expenditure incurred by the board on education during 1963-64 was Rs 97,808.

Other Activities—The board maintains the Gandhi Park and has constructed a building for housing a library.

Vrindaban

The Vrindaban municipal board was established in 1866 with a committee of 12 members (1 *ex officio* and the rest elected). Under the North-Western Provinces and Oudh Municipalities Act, 1900, a board consisting of 12 members (excluding the chairman), 9 of whom were elected and 3 appointed by the government, was constituted to look after its affairs. The municipal board in its present form came into existence in 1916 under the U. P. Municipalities Act, 1916. The members are elected on the basis of adult franchise and they elect a president. The municipality has an area of 4.53 sq. km. and a population of 25,138 (according to the census of 1961). It is divided into 8 wards from which 17 members are elected. There are 14,236 voters. The term of the board is 4 years which is extendable by the State Government provided the total period of extension does not in the aggregate exceed 2 years. Section 34 of the Police Act, 1861, was applied to this municipality in 1861 and the Vaccination Act 1880, in 1891.

Waterworks—The waterworks started functioning in Vrindaban in 1940. There are 2 overhead tanks with a capacity of 454.59 kl. and 90.91 kl. respectively. The number of public water taps is 231 and the number of meters in private houses 1,066. The length of pipeline laid is 9.7 km. and the amount of water supplied per day is 83.19 litres per head. Nearly 7,53,484.05 kl. of water was supplied by the board in 1964. An expenditure of Rs 61,460 was incurred by the board in 1963-64. Vrindaban shares Rs 79,105 (contributed by the government) with 5 other places in the State for the special provision of drinking water and sanitary conveniences.

Street Lighting—Before the town was electrified in 1938, kerosene lamps were used for street lighting. There are 580 electric lamps and 84 kerosene oil lamps in the town. A light inspector and 4 lamp lighters look after the lighting arrangements of the town. Electricity is supplied by a licensee—the Vrindaban Electric Supply Co. An expenditure of Rs 32,313 was incurred by the board in 1963-64.

Public Health and Medical Services—The board employs a health officer, a sanitary inspector and a vaccinator who look after the health and sanitation work of the municipal area. A maternity centre is maintained by the board where 181 cases of child birth were conducted in 1963-64.

Drainage—There are only surface drains in the city.

Education—Compulsory education was started by the board for boys in 1923 and for girls in 1949. The board administers and bears the expenditure incurred on all its Basic schools, 7 of which are for boys (with 1,476 pupils) and 5 for girls (with 1,215 pupils). There are 36 teachers in the boys' schools and 29 in the girls' schools. The board runs an intermediate college with 600 students the annual expenditure on which is Rs 86,167. A higher secondary school for girls with 316 pupils is also maintained by the board, the annual expenditure on which is Rs 26,932. An amount of Rs 2,02,968 was spent by the board on education in 1963-64.

Cantonment Board, Mathura

The contonment of Mathura is situated on the right bank of the Yamuna on the Agra-Delhi national highway. On the north is Mathura city, on the south the veterinary college, on the east the river Yamuna and on the west the Mathura junction railway station. The area of the cantonment is 12.43 sq. km. and the population (according to the census of 1961) 8,299. The contonment board is governed by the Cantonments Act, 1924, and has 8 members—the officer commanding (who is president), a health officer of the cantonment, an assistant garrison engineer, a magistrate of the first class nominated by the district magistrate (each being an *ex officio* member) and 4 members elected by the public on the basis of adult franchise. The executive officer of the board is an employee of the

Central Government and is *ex officio* secretary. The term of the elected members is 3 years but it can be extended by the Central Government for a period not exceeding a year.

Finances—The main sources of income are rates and taxes, realisation under special Acts, revenue derived from the boards' property, government grants and other miscellaneous sources. The board spends its money on general administration, education, public health and conservancy, public works, etc. It had an income of Rs 1,72,114 and an expenditure of Rs 1,77,351 in 1964-65.

Waterworks—The board has no waterworks of its own, the water being supplied by the city waterworks.

Street Lighting—The streets in the cantonment area are lit by electricity which is supplied by the Mathura Electric Supply Company, Ltd. There were 121 electric lamps in 1965.

Public Health and Medical Services—A dispensary for outdoor patients, with a part time woman doctor and a compounder, is run by the board.

Drainage—The work of providing drainage in areas where it did not exist and of repairing old drains has been completed recently at a cost of about Rs 15,000.

Education—The board has a junior Basic school (with 221 children and 6 teachers) which was built in 1959-60.

Other Activities—A children's park is maintained by the board.

Town Areas

There were 11 town areas in the district in 1911 which were administered under the Bengal Chaukidari Act, 1856, from 1859 to 1914 except those of Farah and Shergarh to which the provisions of the Act were applied in 1866 and 1891 respectively. They were designated town areas when the U. P. Town Areas Act, 1914, was enforced. A little later Shergarh ceased to have this status and Radhakund became a town area. The town areas in the district are Gokul, Mahaban, Baldeo, Sadabad, Sahpau, Chhata, Raya, Govardhan, Sonkh, Farah and Radhakund. Each is administered by a committee consisting of a chairman and members ranging from 9 to 15, according to the population of the place. The members are elected for a term of 4 years (the period being extendable by the State Government in exceptional circumstances). The town area committee is empowered to levy taxes on houses and agricultural land situated within the limits of the town area and its functions are the provision of sanitation, street lighting, drainage, etc., in the town.

Certain pertinent details regarding these town areas appear in the following statement.

Town Area	Number of members (including chairman)	Area (in sq. km.) in 1961	Population in 1961	1964-65 Income	1964-65 Expenditure
Gokul	10	1.6	2,108	12,803	10,259
Mahaban	10	2.1	4,099	14,452	11,419
Baldeo	10	1.8	4,745	34,895	23,374
Sadabad	11	0.93	6,572	52,042	38,604
Sahpau	10	9.71	4,440	6,636	6,606
Chhata	12	1.17	8,859	26,437	19,782
Raya	10	0.5	5,020	29,250	26,598
Govardhan	11	1.19	7,474	65,887	55,542
Sonkh	10	10.0	3,767	28,095	29,445
Farah	10	5.2	2,571	13,182	7,723
Radhakund	10	11.4	2,555	11,400	17,816

PANCHAYAT RAJ

The Panchayat Raj system is a step in the direction of democratic decentralisation of powers and responsibilities. The most significant feature of this system is its three-tier organisation, the *gaon* panchayats being at the base, the Kshettra Samiti in the middle and the Zila Parishad at the apex. There is a *gaon* panchayat (which is the executive body of the *gaon sabha*) for every village, a Kshettra Samiti (block committee) for each development block and a Zila Parishad for the district as a whole. The primary aim is to develop initiative in the rural people and to make them capable of shouldering the responsibilities of the development of the rural areas. The institutions within this system are linked with each other to ensure mutual exchange of ideas, proper co-ordination and co-operation.

Gaon Panchayats

The *gaon* panchayats of the district control and manage all village activities concerned with community interests, their chief functions being the implementation of the targets of village plans in the sphere of agriculture, irrigation, co-operation, forest, animal husbandry, wells, education, health and sanitation, communications and welfare activities relating to children, young people and women. The main sources of the finances of the panchayats are government grants, voluntary contributions and the taxes raised by them. The rural areas of the district are divided into circles, each being under a panchayat inspector within whose jurisdiction

there are several *nayaya* panchayats (judicial bodies), each covering 5 to 10 *gaon sabhas*. The *gaon sabha*—which is made up of the adult members of the village or villages concerned—is intended to constitute the fundamental basis of an active and conscious peasant democracy welding all rural development policies and programmes into an integrated whole.

The U. P. Panchayat Raj Act, 1947, was enforced in the district in 1949 when 404 *gaon sabhas* and as many *gaon* panchayats were formed. In 1965 the district had 1,021 inhabited villages organised into 688 *gaon sabhas* and as many *gaon* panchayats on the basis of one *gaon sabha* for a village or group of villages with a minimum population of 250 persons. The *gaon* panchayat has a *pradhan* (president) and an *up-pradhan* (vice-president), the former and the members of the *gaon* panchayat being elected by the elders of the *gaon sabha*. The number of the members of a *gaon* panchayat is fixed between 15 to 30 depending on the size of the *gaon sabha*. The members annually elect an *up-pradhan* from amongst themselves. The *gaon* panchayat is the executive organ of the *gaon sabha*. The *pradhan* and members of a *gaon* panchayat are elected for a term of 5 years.

The *gaon* panchayats of the district collected a total tax of Rs 94,942 during 1961-62, Rs 1,60,512 in 1962-63; Rs 1,21,321 in 1963-64 and Rs 2,00,000 in 1964-65 (up to February, 1965).

For 688 *gaon* panchayats in the district there are 104 *nyaya* panchayats. The *nyaya* panchayat constitutes the village judiciary and each has a *sarpanch* (presiding officer), *sahayak sarpanch* (assistant presiding officer) and from 16 to 25 *panchs* (members of *nyaya* panchayat). The *sarpanch* and the *sahayak sarpanch* are elected by the *panchs*, the latter being nominated by the district magistrate from amongst the members of the *gaon* panchayats.

The following statement gives the achievements of the *gaon* panchayats in the district.

Five-year Plan	Roads		Panchayat ghars	Gandhi platforms	Bridges	Culverts	Drains	Kerosene oil lamp posts	Wells	Basic schools
	Metalled	Unmetalled								
First Five-year Plan (1951—56)										
Built	24.14 km.	1,355.06 km.	86	240	4	318	3.38km.	..	..	..
Repaired	..	740.19 km	..	..	..	..	..	..	..	..
Second Five-year Plan (1956—62)										
Built	..	120.7 km.	70	23	8	326	..	2,187	..	..
Third Five-year Plan (1961-Feb. 8, 1965)										
Built	..	388.66 km.	58	..	..	476	..	..	74	33

Kshettra Samitis

With the enforcement in the district in 1962 of the U. P. Kshettra Samitis and Zila Parishads Adhiniyam, 1961, the functions that had previously been the concern of the block committee devolved upon the Kshettra Samiti. There are 12 development blocks in the district each with its own Kshettra Samiti the members of which belong to the development block and which consists of all the *pradhans* of the Gaon Sabhas, the representatives of the co-operative institutions, the members of the Zila Parishad, the chairmen of the town area committees and the members of the Central and State legislatures elected from the block area. These members co-opt to the Samiti 2 persons who are interested in the work of planning and development, 5 seats being reserved for women and 8 for members of the Scheduled Castes. The *pramukh* and *up-pramukh* are elected by the members for a period of 5 years. The main functions of Kshettra Samitis are the development of agriculture, construction of minor irrigation works, ponds, canals, drains, roads, bridges, etc., opening of veterinary hospitals, development of village and cottage industries, preparation of development schemes for afforestation, distribution of subsidy to *gaon sabhas*, etc.

Zila Parishad

The district board came into existence in 1884 and took the place of the old district committee. The board then consisted of an elected chairman, 5 appointed members (who were usually the subdivisional officers) and 12 members elected every 3 years, 3 each from the tahsils of Mathura and Mahaban and 2 each from the tahsils of Chhata, Mat and Sadabad. The work of the board was of a multifarious nature and its principal functions were the management of its educational, medical and veterinary establishments, cattle pounds and *nazul* land and the maintenance of communications, etc. The U. P. District Boards Act, 1922, brought about certain changes, the number of members being raised to 22 who were to be nominated from the different tahsils of the district by the district magistrate and who, in their turn, were to elect the chairman. The term of the board was 4 years. The main sources of income were from government contributions, *nazul*, cattle pounds and fees from students and the items of expenditure included the cost on education, public health and medical services. In 1928 an education committee was formed which looked after the work of the education department of the board. In 1958, the U. P. Antarim Zila Parishads Act, 1958, brought into existence in place of the district board the local body known as the Antarim Zila Parishad. In 1963, under the U. P. Kshettra Samitis and Zila Parishads Adhiniyam, 1961, the word 'Antarim' was dropped and the Zila Parishad came into existence. The Parishad comprises 12 *pramukhs* and 12 representatives, each belonging to a Kshettra Samiti, the presidents of all the 3 municipal boards, 3 representatives from the co-operative institutions, 3 representatives nominated by the State Government, 2 members of tre Lok Sabha,

6 members of the Vidhan Sabha, 2 members of the Vidhan Parishad, 5 women members and 10 members of the Scheduled Castes. The *adhyaksh* (presiding officer) is elected indirectly by the members of the Zila Parishad for a period of 5 years but his term can be extended by the State Government in special circumstances. The functions of the Zila Parishad are comprehensive : they embrace those which were the concern of the old district board and district planning committee, include the implementation of the Five-year Plan schemes the utilisation of the allotted funds by government for this purpose in the fields of agriculture, co-operation, animal husbandry, education, public health and the welfare of the people, etc., and the raising and expending of taxes levied by it for certain specific activities with which it is directly concerned.

Finances—Its main source of income are government grants, education, medical and public health, cattle pounds, fairs and exhibitions. The major items of expenditure are general administration and collection of dues, education, medical and public health, public works and fairs and exhibitions. The income during 1963-64 was Rs 26,59,569 and the expenditure Rs 25,22,526.

Public Health and Medical Services—The Zila Parishad maintains 7 allopathic dispensaries, one each at Farah, Govardhan, Barsana, Surir, Raya, Baldeo and Sadabad the staff in each consisting of a medical officer, a compounder and some others. It spent Rs 59,083 on these dispensaries in 1964. It also maintains 11 Ayurvedic dispensaries one each (managed by a *vaid* and a servant) located at Sonkh, Ol, Shergarh, Lohai, Managarh, Bisawar, Tarauli, Madhaka Nera, Mansyakalan and Bandi, the expenditure in 1964 being Rs 33,122. It also maintains a homoeopathic dispensary at Nasithi and one at Dhangaon, the expenditure on each in 1964 being Rs 1,280. For purposes of rendering health services it employs a medical officer of health, an assistant superintendent of vaccination, 2 sanitary inspectors, 14 vaccinators and 2 apprentices. Nearly 2,55,921 persons were vaccinated in 1964.

Public Works—The Zila Parishad is responsible for the maintenance of 16 67 km of metalled and 105 55 km of unmetalled roads in the district. It constructed 4 culverts in 1961 and spent Rs 1,26,915 on public works in 1963-64.

Education—The Zila Parishad runs schools for boys and girls (as shown in the statement that follows) and it spent Rs 21,90,226 on education in 1963-64.

Schools	For Boys			For Girls		
	No. of schools	No. of pupils in the schools	No. of teachers employed	No. of schools	No. of pupils in the schools	No. of teachers employed
Junior Basic schools	684	65,055	2,009	146	23,807	290
Senior Basic schools	31	4,502	1 '6	8	241	23

NAZUL

Nazul is land or property which is legally vested in the government on account of the death of persons leaving no heirs, confiscation, etc., the right of management and utilisation being given by government either to one of its own departments or to a local body. The administrative agency has to render a portion of the revenue accruing to it from such sources to the government. The *nazul* land at Chhih, Sadabad, Naugaza, Mat Raja, Nohjhil and Surir is under the direct control of the district magistrate and the *nazul* land existing within the jurisdiction of different municipal boards is managed by the board concerned. The Zila Parishad manages the *nazul* land at Govardhan, Aring, Companybagh, Jarrah, Daulatpur, Sonkh, Raya, Mahaban, Ridha, Gokul, Chomuhan, Shergarh, Sahar and Barsana.

CHAPTER XV

EDUCATION AND CULTURE

Mathura is one of the most ancient cities in the country and the region, that covers the present district, was perhaps one of the earliest Aryan settlements and witnessed the glory of Vedic learning and culture. Some information about education and the relationship of the teacher and the taught in this region (the Shurasena Janapada) in pre-Maurya times is to be found in the *Shatapatha Brahmana, Chhandogya Upanishad* and *Brihadaranyaka Upanishad*.[1] It can be presumed that in these parts in this region (as in the rest of the country) education in ancient times began in the home and later was imparted in *ashramas* (hermitages) and *gurukulas* (literally gurus' abodes) where pupils came to live with resident gurus. Regular studentship began with the initiation ceremony called the *upnayana*. The pupil was allowed to pursue the studies of his choice. The subjects taught included the traditional branches of learning such as *itihasa* (history and legend), *vyakarana* (grammar), philology, *chhandashastra* (prosody), *arthashastra* (political economy), *ganita* (mathematics), *jyotish* (astronomy and astrology), *anvikshiki* (philosophy), *dharmashastra* (law), *shastravidya* (statecraft and military science) and Ayurveda (the science of medicine).

Education here was for the sake of education and not for earning a livelihood and was imparted with the best of care, was free of cost and was not controlled by the state. The individual was the chief concern and centre of this system of education and the development of character, the acquisition of learning (with piety and proficiency) and of the sacred lore and its application in practice was its chief aim. One of its chief features was the intimate relationship between the teacher and the pupil which inculcated in the latter the attitudes of obedience, service, austerity and purity of conduct. The period of such tutelage was 15 to 20 years but could vary according to the need and liking of the pupil.

The Jains and the Buddhists also had their own religious and educational establishments in the district during the ancient period of its history. In their monasteries, education (sacred as well as secular) was in the hands of the monks who were the custodians of their own sacred learning and had the leisure to impart it.[2] The Asokan legends mention the existence of the Natabhata monastery (on the Urumunda hill) at Mathura with which were associated Upagupta (the spiritual guide of Asoka) and his teacher, Sanavasa, both celebrated Buddhist scholars.[3]

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1. Bajpai, K. D. : *Braj-ka-Itihasa*, Vol. I, (Mathura, 1955), p. 9
2. Mookerji, R. K. : *Ancient Indian Education*, p. 394
3. Nilakanta Sastri, K.A. (Ed.): *Age of the Nandas and Mauryas*, (1sted. 1952), p. 300

When Hiuen Tsang visited Mathura in the seventh century A. D., he found the people to be diligent in learning, of much ability and extensive knowledge and having the aptitude to ponder over abstract truths.

Before the beginning of the mediaeval period the system of imparting education in *pathshalas* had come into being. These institutions were attached either to temples or to the houses of teachers. Girls also received education. Probably education in general had to have recourse to local dialects also, which were then developing rapidly, as Sanskrit had become confined mostly to the learned few. Vrindaban was one of the places where teachers and philosophers from far and near used to gather and the practice of holding discussions and disputations on religious and other subjects was in vogue in this place.

In mediaeval times education was more or less the function of religious teachers whether Hindu or Muslim—Hindu institutions were known as *pathshalas* and Muslim as *maktabs*. The rich considered it an act of piety to build and endow mosques or temples with *maktabs* or *pathshalas* attached to the former and the latter respectively. These institutions were privately owned and run, received no financial aid from government and were often of an ephemeral character.

After the establishment of British rule in the district (about 1803) education generally continued to be imparted in private schools which were aided only indirectly by government. The returns show that in 1847 there were in the district 211 indigenous schools (with 2,498 pupils, two-thirds of whom were learning Hindi). Classes were usually held out of doors in the shade of trees, the teachers for the most part being Brahmanas, some of whom receiving no remuneration.

The history of State-aided education in the district begins in 1850 with the establishment of 9 vernacular secondary schools at the headquarters of the tahsils and at some other large towns. The next step was the introduction in 1854 of the Halqabandi or primary vernacular school system, according to which the number of children of school-going age, the revenue and the expenses that could be borne were ascertained in respect of a pargana and some 4 or 5 villages were marked out, the most central being fixed upon as the site of the school. This district was the first in the North-Western Provinces where such schools were opened, the first pargana where they were started being Kosi. By 1860-61 there were 173 government schools and 133 indigenous institutions with 5,012 pupils. A government high school (Zila School) was started at Mathura in 1867, some 21 girls' schools also being established in various towns a year later. The number of educational institutions in the district fell to 278 by 1870-71, though the number of pupils in them had risen to 8,029, the number of both schools and pupils falling to 210 and 6,531 respectively by 1881, the numebr of girls' schools also decreasing from 21 (founded in 1868) to 5. By 1868 there were 2 anglo-vernacular, 5 vernacular secondary, 50

upper primary and 152 lower primary schools in the district, 89 others of the lower primary class receiving grants-in-aid. There were in addition to these several private schools belonging to missionary and other bodies for boys and girls, and 9 girls' schools supported by the government.

Growth Of Literacy

From the census returns of 1881 it is clear that the district compared favourably with several districts in the State, the proportion of the male population able to read and write being 6.3 per cent (of the male population) which was 1.8 per cent above the provincial average and exceeded that of every other district in the Agra division, including Agra itself. The percentage of female literacy was 0.12 per cent of the female population. Successive census enumerations show that in 1891 the proportion of male literates had risen to 7.6 per cent—the improvement being greater than in any other district of the upper doab except Farrukhabad— that of female literates being 0.2. The census of 1901 revealed that the literate male population had gone up to 7.8 per cent, it being 2.0 per cent in advance of the provincial average and much above that of any of the adjoining districts except Agra. Of the total population (of the district) only 4.32 per cent was able to read and write, the number of literate females being 0.32 per cent—a figure greater than in most districts. At the census of 1911 the percentage of literate males was 9.2 and that of literate females 0.8, the percentage of the total literate population being 5.1. The figures were 8.0 and 0.8 per cent respectively for literate males and literate females at the census of 1921, the total literate population being 5.2. In 1931 the percentage of male and female literacy went up to 12.5 and 1.4 respectively, and that of the total literate population to 8.8. No figures are available for the next decade. According to the census of 1951 the male literates formed a percentage of 24.9 and the female of 4.0, the total literate population being 15.3 per cent. At the census of 1961 the literate and educated male population stood at 32.8 per cent and the corresponding female population at 7.9 per cent, the total literate population being 21.4 per cent.

Given below is a statement indicating the number of literate and educated persons (having various educational standards) as revealed by the census of 1961 as well as the number of those who were illiterate.

Educational standard	Persons	Males	Females
Urban			
Total population	1,79,627	98,244	81,383
Illiterate	1,03,011	44,418	58,593
Literate (without educational level)	46,405	31,041	15,364

[*Contd.*

Educational standard	Persons	Males	Females
General Education			
Primary or junior Basic	17,984	12,485	5,499
Matriculation or higher secondary	9,544	7,959	1,585
Technical diploma not equal to degree	7	6	1
Non-technical diploma not equal to degree	1	1	..
University degree or post-graduate degree other than technical degree	2,179	1,843	336
Technical/Professional			
Engineering	39	39	..
Medicine	109	104	5
Agriculture	8	8	..
Veterinary and dairying	179	179	..
Technology	..	..	..
Teaching	149	149	..
Others	12	12	..
Total literate and educated	76,616	53,826	22,790
Rural			
Total population	8,91,652	4,84,650	4,07,002
Illiterate	7,38,244	3,47,056	3,91,188
Literate (without educational level)	1,08,709	95 560	13,149
Primary or junior Basic	35,191	32,759	2,432
Matriculation and above	9,508	9,275	233
Total literate and educated	1,53,408	1,37,594	15,814

GENERAL EDUCATION

General education now includes education from the pre-junior Basic or the nursery to the university stage. In 1964-65 the number of pre-junior Basic (or nursery) schools in the district was 2, that of junior Basic schools 921 (those for boys being 737 and those for girls 184) and that of senior Basic schools 81 of which 18 were for girls. There were 39 higher secondary schools for boys and 6 for girls of which 16 for boys and 2 for girls were intermediate colleges, the rest being high schools. Of the higher secondary schools, one for boys is maintained by the State Government, 2 for boys and 2 for girls by the municipal boards of Vrindaban and Kosi Kalan and the rest by private bodies. In 1964-65 the number of degree

colleges was 4 (including a post-graduate and research college which is a theological research institute), one being for girls and the rest co-educational. The statement below gives the figures of enrolment for each type of institution as on March, 1964:

Institution	Number of schools	Number of students
FOR BOYS		
Pre-junior Basic or nursery	2	467
Junior Basic	737	75,264
Senior Basic (or junior high school)	63	9,235
Higher secondary (up to class X)	23	8,400
Higher secondary (up to class XII)	16	14,585
Degree colleges	3	1,030 (including 26 girls)
FOR GIRLS		
Junior Basic	184	32,026
Senior Basic	18	2,178
Higher secondary (up to class X)	4	2,101
Higher secondary (up to class XII)	2	1,988
Degree college	1	190

Pre-junior Basic Stage

Pre-junior Basic education, which is imparted to children up to 6 years of age, is of recent growth in the district. There are 2 recognised nursery schools in the district—Kishori Raman Montessori School and Champa Agarwal Bal Mandir—both at Mathura. They were established after 1947 and are managed by private bodies, the annual expenditure on both being Rs 42,905. The enrolment in the former as on March, 1964, was 169 and in the latter 298.

Junior and Senior Basic Stage

The Wardha Scheme of education—which was adopted by the State Government with certain modifications including the introduction of an eight-year course of studies comprising the junior Basic stage from class I to Class V and the senior Basic stage from class VI to class VIII—was extended to the district in 1939.

This scheme owes its origin to Mahatma Gandhi according to whom education meant 'an all round drawing out of the best in child and man—body, mind and spirit'. The 4 fundamentals of this form of education as

enunciated by him are that free and compulsory education for 8 years be provided by the State; the mother tongue be the medium of instruction; the process of education centre round some useful handicraft enabling the child to produce from the moment he begins his training; and that every school be self-supporting. It replaced the vernacular middle stage of education under which education was imparted up to class VII when a uniform examination known as the vernacular middle examination was held for the whole State but the passing of which did not entitle a student to gain admission to class VIII of a high school unless an extra year for pursuing English studies has been put in. The disparity between the vernacular and anglo-vernacular systems was abolished as a result of this reorganisation. The highest class at the end of the vernacular middle stage became class VIII, the examination at the end of the stage being equated with that at the end of class VIII of the higher secondary schools.

Within their own jurisdictions, under both the junior and senior Basic stages, education is the responsibility of the local bodies. During 1964-65 the sum spent on education from their own revenues was Rs 1,38,000 by the Zila Parishad and Rs 1,51,129 by the municipal boards of Mathura, Vrindaban and Kosi Kalan. In all 321 men and 85 women teachers were employed by the local bodies in the senior Basic schools and 2,250 men and 456 women teachers in the junior Basic schools.

Education at the primary stage in the district (as elsewhere in the State) is primarily in the hands of the Zila Parishad and the municipal boards, the number of privately managed institutions at the primary stage being negligible. Education within the limits of the municipality of Mathura is organised by the education department of the municipal board. Boys' education is supervised by a superintendent of education with the assistance of 3 assistant attendance officers and that of girls by a woman superintendent with the assistance of 2 assistant attendance officers. Basic education was started by the board in 1939 when all the schools were converted into Basic schools. Compulsory education has been in force in the schools of the Mathura municipal board in respect of both boys and girls in the age group of 6 to 11 years since November 15, 1925. In 1963-64 the board managed 38 boys' junior Basic schools and 28 girls' junior Basic schools with 6,462 boys and 5,608 girls on roll and aided 9 junior Basic boys' schools with 1,341 pupils and 4 junior Basic girls' schools with 677 on roll. There was only one senior Basic school for boys with 141 pupils. The board spent Rs 2,93,059 on boys' education and Rs 2,72,536 on that of girls, the State Government's contribution being Rs 3,22,475.

The municipal board, Vrindaban, also maintains its own supervisory staff which consists of a superintendent, a woman superintendent and men and women assistant attendance officers. In 1963-64, the board managed

an intermediate college for boys with 600 pupils and a higher secondary school for girls with 316 pupils on roll, the amount expended being Rs 86,167 and Rs 26,932 respectively. It also ran 7 Basic schools for boys and 5 for girls having 1,476 boys and 1,215 girls on roll respectively, the teachers numbering 36 men and 29 women and the expenditure amounting to Rs 2,02,968. Compulsory education has been in force in Vrindaban since 1923 for boys and since 1949 for girls.

In 1963-64, the municipal board of Kosi Kalan managed a higher secondary school for girls with 133 pupils and 3 girls' junior Basic schools with 534 pupils and aided 2 junior Basic schools—also for girls—with 132 pupils on roll. It also managed a boys' higher secondary school with 480 pupils and 3 junior Basic schools for boys with 723 pupils and aided 5 junior Basic schools (for boys) with 504 pupils on roll. It employed 33 men and 15 women teachers in all these Basic schools, the amount expended by it being Rs 97,808. As there is no education officer, the chairman of the education committee performs the duties of the education superintendent.

The Zila Parishad is responsible for education in the rural areas of the district, the deputy inspector of schools being the officer in charge of boys' education and the deputy inspectress for girls'. The district board started imparting education according to the Basic system in 1939, when all the schools were converted into Basic schools. In 1963-64 the Zila Parishad maintained 681 junior Basic Schools for boys (with 65,065 pupils on roll) and 146 for girls (with 23,807 pupils on roll). The number of senior Basic schools for boys managed by the Zila Parishad was 31 (with 4,502 pupils) and that for girls 8 (with 241 pupils). The number of teachers in all the junior Basic schools for boys and girls in the area falling under the Zila Parishad was 2,009 and 290 respectively. The number of teachers in the senior Basic schools for boys and girls was 146 and 23 respectively. In 1963-64 the Zila Parishad spent Rs 21,90,226 on education.

Re-orientation Scheme

The aims of this scheme are to train students in agriculture, to create in them a feeling for the dignity of labour and to improve the finances of the institution. It was introduced in the district in 1955 and it is in force in its institutions of which 19 are higher secondary schools and 27 junior high schools, the land attached to these institutions extending to 18,707.45 hectares. Teachers with special training in agriculture, rural economics, extension and veterinary science are posted to these schools and are paid by the State Government. Under the directive principles of the Constitution of India, as a step towards the attainment of free and ultimately compulsory education for all boys and girls up to a certain stage, no tuition fee is levied in any class up to class VI for boys and class X for girls. No

difficulty arises in government schools but in the case of non-government institutions the schools are compensated for loss of fee by a grant given by government which is based on the standard rate of fee prescribed by the government.

Secondary Education

Secondary education has undergone various changes in the district within the last forty years. The old Zila schools were government schools leading to the School Leaving Certificate examination. With the establishment of the Board of High School and Intermediate Education, U. P., in 1921, the High School examination began to be held at the class X stage and the Intermediate examination at the end of the class XII stage, but with the reorganisation in 1948 classes III to V were transferred to the junior Basic schools and the higher secondary schools now start with class VI. Thus secondary education covers education beyond the junior Basic stage up to class XII.

There are 39 higher secondary schools for boys 16 being up to the intermediate standard and the rest up to class X of which one is maintained by the State Government. The number of girls' institutions is 6 of which 2 are intermediate colleges. The municipal board of Vrindaban maintains a school for boys and one for girls as does that of Kosi Kalan. The rest are managed by private agencies, the State Government contributing 35 per cent of the expenditure on boys' intermediate colleges, 40 per cent on boys' high schools, 33 per cent on girls' intermediate colleges and 21 per cent on girls' high schools. The municipal boards contribute an additional 20 per cent for high schools for girls. The enrolment for 1963-64 was 21,204 boys and 3,998 girls, the number of teachers being 794 men and 124 women. A short account of a few of these institutions (about which information is forthcoming) is given below.

The Government Higher Secondary School, Mathura, is the oldest institution in the district. It started as a Sanskrit *pathshala*, became an anglo-vernacular middle school in 1867 (being known as the Zila School) and was raised to the status of a high school in 1903. In 1964-65 it had a staff of 24 teachers and an enrolment of 449 students.

The Kishori Raman Intermediate College, Mathura, was founded in 1892 as a Sanskrit *pathshala* (by the trustees of the temple of Sri Kishori Raman Maharaj Virajman). It became an anglo-vernacular middle school in 1900, a high school in 1919 and an intermediate college in 1936. Recognition was given to it in the scientific, commerce and constructive groups in 1938, 1942 and 1957 respectively. Biology classes were added in 1941. It is also recognised for the aesthetic group of studies. It had a staff of 78 teachers and an enrolment of 2,203 students during 1964-65.

The Champa Agarwal Intermediate College, Mathura, was founded in the early twenties of the present century as a small *pathshala* and was recognised as a high school in 1928 and as an intermediate college in 1936. During 1964-65, it had a staff of 65 teachers and an enrolment of 2,200 students.

The Kishori Raman Girls' Intermediate College. Mathura, began as a vernacular primary school in 1906. In 1916 the management was taken over by the Kishori Raman Educational Committee. It was raised to the status of a vernacular lower middle school in 1931 and recognised as an anglo-vernacular lower middle school in 1932-33, a high school in 1937-38 and an intermediate college in 1943-44. During 1964-65 it had a staff of 41 teachers and an enrolment of 1,222 girls.

The Shri Chameli Devi Khandelwal Intermediate College, Mathura, began as a *pathshala* in 1946. was raised to the status of a junior high school in 1948, recognised as a higher secondary school in 1951 and as an intermediate college four years later. In 1964-65 there were 829 girls on roll and 30 teachers.

The Arya Samaj Girls' Intermediate College, Mathura, was founded in 1914 as a primary school with 80 students on roll. It became a junior high school in 1930, a higher secondary school in 1951 and an intermediate college in 1964. Its enrolment in 1964-65 was 575. There were 26 teachers on the staff.

The Agarwal Girls' Higher Secondary School, Mathura, was founded in 1933, became a lower middle school in 1937, a middle school in 1947, a junior high school in 1949 and a high school in 1955. In 1964-65 it had 14 teachers and 320 girls on roll.

The Municipal Intermediate College, Vrindaban, was started in 1934 as an anglo-vernacular middle school and was recognised as a high school in 1939 and as an intermediate college in 1948 in arts subjects only. In 1950 intermediate science and commerce classes were added. In 1963-64, there were 600 boys on roll and the annual expenditure was Rs 86,167 of which Rs 31,160 was given by the State Government as grant-in-aid.

The Municipal Girls' Higher Secondary School, Vrindaban, was started by the municipal board, Vrindaban, in 1947. There were 316 girls on roll in 1963-64 and the annual expenditure was Rs 26,932 of which Rs 7,621 was received from the State Government as grant-in-aid.

The Municipal Boys' Higher Secondary School, Kosi Kalan, was started on August 1, 1951, before which it was a boys' junior high school. As on March 31, 1964, it had 480 students on roll and 17 teachers.

The Municipal Girls' Higher Secondary School, Kosi Kalan, was started in August, 1963. On March 31, 1964, it had 133 girls on roll and 6 women teachers.

Education of Scheduled Castes and Other Backward Classes

Particular attention was first directed to the education of the Scheduled Castes and Other Backward Classes in 1937-38 and now greater incentives are being given to the people of these groups to encourage the spread of education among them. The number of students of these two groups in 1963-64 was as follows:

Educational Level	Scheduled Castes		Other Backward Classes	
	Boys	Girls	Boys	Girls
Junior and senior Basic	5,415	1,337	9,484	1,844
Higher secondary (up to class X)	1,586	49	1,226	61
Higher secondary (up to class XII)	690	5	587	13

Boys of these communities are exempted from payment of fees up to class VI and girls up to class X, the wards of those whose monthly income is below Rs 200 also being exempt from payment of tuition fees at the higher stages of education. Scholarships, stipends and financial aid of other kinds are also given to them. In all, 10,436 boys and 1,915 girls belonging to the Other Backward Classes were in receipt of financial aid to the extent of Rs 91,967 and Rs 10,692 respectively during 1963-64 and that received by 7,341 boys and 1,393 girls belonging to the Scheduled Castes during the same period amounted to Rs 1,26,258 and Rs 70,981 respectively.

Higher Education

There are in the district a university—the Gurukul Vishvavidyalaya—and 4 degree colleges, 3 of which are co-educational and one for girls, a brief account of each being given below.

The Gurukul Vishvavidyalaya (established in 1901) was shifted to Vrindaban from Farrukhabad in 1911. It imparts education in several subjects such as Veda, Siddhanta, Ayurveda, etc., more or less on the lines of the ancient *gurukulas* and confers the degree of Shiromani (recognised by some universities as equivalent to the B. A. degree). The Ayurvedic hospital attached to its Ayurveda Mahavidyalaya rendered free medical treatment to 5,884 patients during 1964. Its library has 8,300 books and a reading-room. It has conferred degrees on 1,838 students of whom 37 hailed from the Fiji Islands, Thailand, Dutch Guinea, Africa and England. During 1963-64, it had 94 students on roll, the number of teachers being 26. Its annual expenditure for 1963-64 was Rs 1,05,607 of which Rs 30,840 was given by the Central Government and Rs 5,000 by the State Government as grant-in-aid.

The Institute of Oriental Philosophy, Vrindaban, was founded as a private institution in 1949, as the Vaisanava Theological University, the name being changed to the present one in 1958. It is recognised by the universities of Punjab and Agra as a research institute for the award of the degrees of Ph. D. and D. Litt., and by the latter for the Master's degree in Sanskrit and Philosophy also as well as for preparing candidates for the Bachelor of Arts degree from the academic session of 1965-66.

The Kishori Raman College, Mathura, an off-shoot of the Kishori Raman Intermediate College, became a degree college in 1947 with affiliation to the Agra University and added post-graduate classes in 1960. The annual expenditure of the college for 1963-64 was Rs 2,52,000 of which it received Rs 1,06,608 as a grant from the State Government and the University Grants Commission. The number of students in 1964-65 was 742 (including 52 girls) and that of teachers 45 (one being a woman).

The Babu Shivnath Agrawal College, Mathura, an off-shoot of the Champa Agarwal Intermediate College, prepares students for the B. A., B. Sc., and LL.B., degrees of the Agra University. In 1963-64, it had 451 students on roll (including 7 girls) and 27 teachers.

The Kishori Raman Girls' Degree College, Mathura, was established in 1957-58. It is affiliated to the Agra University. In 1964-65 it had 190 girls on roll and 10 teachers.

Professional And Technical Education

To meet the growing demand for qualified veterinary and animal husbandry doctors, the State Government established in July, 1947, the U. P. College of Veterinary Science and Animal Husbandry at Mathura, the first of its type in Uttar Pradesh.

The college is affiliated to the Agra University for the award of the degrees of Bachelor of Veterinary Science and Animal Husbandry and Master of Veterinary Science and Animal Husbandry, the duration of the former course being 4 years and that of the latter 2 years. Regular courses are also offered for the award of the Ph. D., and D. Sc., degrees.

Attached to the college is an extensive live-stock demonstration farm with a dairy and sheep, goat and poultry breeding establishments for training students in various branches of the veterinary and animal husbandry sciences.

Since its inception the college has produced 983 graduates and 114 post-graduates, the number of those admitted to the Ph. D. degree being 4. During 1964-65 there were 412 students (including 8 foreigners). It has 84 teachers and demonstrators.

The Prem Mahavidyalaya Polytechnic, Mathura (originally named Prem Mahavidyalaya), was founded in 1900 at Vrindaban by Mahendra Pratap (one of the foremost landed proprietors of the district) with the objects of making students self-reliant, teaching them additional subjects and some crafts. Working under the direction of the Indian National Congress, it received no aid from government and took an active part in the national struggle for freedom, many of its teachers and students courting arrest and going to jail. Consequently it was closed down by the government in 1932 and its property confiscated. But it was restarted in 1938 when the first Congress ministry was in power. In that year the managing committee (under the chairmanship of Acharya Narendra Deva) shifted the engineering section to its present site, the name being changed to Prem Mahavidyalaya Engineering College, the present name being adopted somewhat later.

Prior to 1960-61 the institution offered a three-year diploma course only in mechanical engineering but from that year diploma courses in electrical and civil engineering were also introduced. In 1963-64 the number of students was 333.

It is affiliated to the Board of Technical Education, Uttar Pradesh, and receives recurring grants from the State and Central Governments.

A training-cum-production centre is functioning at the Vrindaban cluster. Training of a year's duration is imparted to women in tailoring and to artisans and craftsmen for 18 months in the trades of carpentry, smithery, fitter-cum-mechanic, machinist and electrician. A monthly stipend of Rs 20 is given to each student except to those in the tailoring classes. The department of industries awards certificates to successful trainees.

The Kishori Raman Training College, Mathura, was started in 1948. It prepares candidates for the Licentiate of Teaching examination of the department of education, U. P., and has a strength of 80 students and 8 teachers (2 being women).

A government normal school for boys each at Bad, Govardhan and Mahaban and one for girls at Vrindaban, as well as the Mission Girls' Junior High School, Mathura, prepare candidates for the Hindustani Teachers Certificate examination and the Champa Agarwal Intermediate College, Mathura, for the Junior Teachers Certificate examination. The duration of the training for each of these courses is 2 years. In 1963-64 there were 491 students (of whom 120 were women) in the normal schools and 37 men and 28 women for the Junior Teachers Certificate examination. There were 32 men and 14 women teachers in the normal schools and 7 teachers (one being a woman) for the Junior Teachers Certificate classes.

ORIENTAL EDUCATION

Mathura has always been a cultural and religious centre and Pali, Prakrit and Sanskrit learning flourished there for centuries. With the Muslim invasion *pathshalas* and *gurukulas* decayed though Sanskrit continued to be taught in such of them as survived. When the British reorganised education in the district about 1847, there were 31 Sanskrit schools and 38 for both Sanskrit and Hindi. By the beginning of the present century many such institutions came to an end as the endowments meant for Sanskrit *pathshalas* were gradually diverted to running high schools and intermediate colleges where the teaching of Sanskrit was not compulsory. During 1961-65, there were 12 Sanskrit *pathshalas* in the district–5 at Vrindaban, 3 at Mathura and one each at Baldeo, Barsana, Gokul and Govardhan. The following statement gives relevant particulars about these institutions.

Name and location	Year of establishment	Founder	Number of students (1964)	Number of teachers (1964)	Highest examination
*Seth Narain Das Sanskrit Vidyalaya, Mathura	1894	Raj Bahadur Mangai Lal	Not known	2	Not known
Sri Laxmi Narain Sanskrit Pathshala, Barsana	1895	Laxmi Narain Poddar	5	1	Shastri
*Sri Bal Bhadra Sanskrit Pathshala, Baldeo	1904	Kalyan Deo and Sons	Not known	1	Madhyama
Sri Rang Laxmi Adarsh Sanskrit Mahavidyalaya, Vrindaban	1905	Sri Thakur Sri Rangji Maharaj Trust Board	25	5	Acharya
Sri Ratna Moti Sanskrit Pathshala, Gokul	1908	Moti Bai Bhatia	Not known	3	Shastri
Sri Dwarkesh Sanskrit Mahavidyalaya, Mathura	1911	Bal Krishna Lal	Not known	5	Acharya
Sri Mathur Chaturveda Vidyalaya, Mathura	1918	Baij Nath Chaturvedi	Not known	8	Acharya
*Sri Hayagreeva Ramanuj Sanskrit Vidyalaya, Vrindaban	1919	Gopalacharyaji Maharaj	18	4	Not known
*Sri Hit Lal Bhai Sanskrit Vidyalaya, Vrindaban	1935	Hira Lal Trikam Lal	Not known	3	Not known
Sri Madhav Sanskrit Mahavidyalaya, Govardhan	1935	Gauri Shankar Goenka	101	7	Acharya
Sri Krishna Darshan Sanskrit Vidyalaya, Vrindaban	1937	Anantacharyaji Maharaj	Not known	4	Madhyama
Sri Dharmasangh Sanskrit Vidyalaya, Vrindaban	1942	Radha Krishna Dhanuka	25	3	Acharya

N.B.—All (except those starred) affiliated to Varanaseya Sanskrit Vishvavidyalaya, Varanasi.

Adult Education

Adult schools are run by the development blocks, the duration of the course being 6 months and the instruction being imparted by teachers (temporary) and adult leaders. Adult centres for women are run by women village-level workers (called Gram Lakshmis) who train them in local crafts, house craft, nursing and community living. The number of men and women receiving such education during 1964 was 4,105 and 176 respectively.

Physical Education

The scheme of compulsory military training under the Pradeshik Shiksha Dal section of the education department was started in the district in 1949 and the types of training arranged for are military training for boys and girls of intermediate classes, physical education for boys and girls of classes VI to XII and special education (started in 1961) for those students who desire to enter the defence services. After the Chinese aggression of October, 1962, rifle training under the National Cadet Corps Rifles was made compulsory for all able-bodied degree and intermediate college students and is given in the institutions concerned for an hour and a half twice a week. Guidance in physical education is afforded through inspection and personal supervision in rural and urban areas, the culmination being the regional meet where mass physical training exercises and displays are the main features. Students are also trained in social and cultural activities at the time of the annual rallies when competitive games and sports meets are also held.

Fine Arts And Music

Art and Sculpture

The district is a rich source of ancient pieces of sculpture, some of those discovered here dating as far back as the third century B. C. It was probably from about the beginning of the Christian era that a style or school of sculpture came into being at Mathura or at least became active there which produced for centuries varied works of art which have earned an enviable position in the world of art. Later pieces of sculpture, images, etc., were exported from here to Shravasti (district Bahraich), Sarnath and Takshshila as well as to Central Asia.[1] Most of the pieces of Mathura art that have been discovered are made of red mottled sandstone found in the neighbourhood.

The sculptors of Mathura created the earliest and entirely Indian representations of the Buddha[2] and Bodhisattvas, the statues of the early

1 Majumdar and Pusalker (Ed.) : *The Age of Imperial Unity*, p. 522

2. Rowland, Benjamin : *The Art and Architecture of India*, p. 85

Kushana period (in the Mathura Museum) being colossal in size and usually carved in the round.[1]

The Mathura style of art developed contemporaneously with the styles of Sanchi and Bharhut to which the sculptures of the Sunga and early Kushana periods are akin. This style of art descended from Mohanjodaro and the early Jain images.

What was presumably one of the very first stone images of Buddha to be carved at Mathura is a more than life-size standing figure (found at Sarnath). It bears an inscription stating that it was dedicated by Bala (a friar) and bears a date in the third year (81 A. D.) of Kanishka's reign. The proportions of this (and other figures of the same type) are massive and have a connotation of weight and expensive volume.[2] The carving of the figure and the drapery (a dhoti) is subtle, although greatly simplified, and the archaic technique of the incised lines of the drapery suggests not only the texture but the existence of the material as separate from the form it clothes. The subtle rounding and interlocking of the planes of the torso contrive to give a suggestion of the warmth and firmness "of flesh and, as in the Harappa torso, a powerful feeling for the presence of the inner breath or *prana*."[3]

The main events of Buddha's life and scenes from the *Jatakas* are depicted in the Mathura sculptures.

The *vedika-stambhas* (railing pillars) of Mathura occupy a unique place in the world of sculpture and art. Most of them depict bejewelled women in joyful mood in a variety of graceful postures; others the Buddha, Bodhisattvas and worshippers ; and still others birds, animals and floral designs in a most naturalistic and tasteful manner. On the whole they "represent the beauty and delight of the universe, and, like mirrors, reflect the joyous life of the days gone by".[4]

Yakshas, Kinnaras, Gandharvas, Suparnas and Apsaras—dancing, drinking, playing musical instruments, etc.—are also to be seen in the Mathura sculptures, the most notable being the colossal Yaksha image from village Parkham (about 27.2 km. south of Mathura) probably that of Manibhadra and another huge image (from the village of Basroda in tahsil Mathura) which, like several others, are carved in the round.

Mathura also developed the art of portraiture in stone as evidenced by the unique statues of Saka and Kushana royalty found here. The earliest (of Slate) may be that of the Saka queen, Ayasi Kamuia, and three others, which bear the names and titles of the originals, are those of Wima Kadphises, Kanishka and Chashtana.

1. Dutt, N. : *Development of Buddhism in Uttar Pradesh*, p. 382
2. Rowland, Benjamin, *op. cit.*, p. 87
3. *Ibid*
4. Dutt, N., op. cit., p. 387

The plastic art of Mathura reached its climax in the Gupta period, some of the Buddha images of this time being superb pieces of art. The world-famous image of the standing Buddha in the Mathura Museum (dedicated by the monk Yasadinna) and another of Buddha (now in the National Museum)[1] rank among the finest pieces of Indian art. The delicate execution of the folds of the transparent garment of the former have been treated in a masterly manner and the elaborate halo is decorated with concentric bands of graceful ornamentation and foliage.

The Huna invasions about the beginning of the 6th century A. D. destroyed many of the art treasures of the district and proved fatal to the artistic achievements of the region. The invasion of Mahmud of Ghazni in the eleventh century ruthlessly destroyed most of the architectural, sculptural or other artistic objects that were in existence.

The temples of Gopi Nath and Govind Deva, built at Vrindaban in Akbar's time, and those of Madan Mohan, Jugal Kishore (built in 1627) and Radha Ballabh (also built in Jahangir's reign) exhibit some influences of the Muslim style of architecture.

The *chhatris* (cenotaphs), the Ganga Mohan Kunj and the buildings on the banks of the Mansi Ganga (about 3 km. from Aring) of the latter part of the 18th century and those which at Govardhan were erected by Surajmal, the Jat maharaja of Bharatpur and his immediate successors are notable for their beautifully carved and pierced stone work. The *bangala* (oblong alcove) with a vaulted roof of curvilinear outline, is a prominent feature of this style and is usually introduced into some part of the facade.

The pierced tracery of the screens and balconies is a good in character as in execution. The geometrical patterns are of the traditional style and are cut with great mathematical nicety, the pattern appearing on both sides of the slab. The *chhatris* of Parikhji and Mani Ram in the garden known as Yamuna Bagh (that of the latter built about 1837) and the facade of the old museum building (completed about 1874), all at Mathura, are fine specimens of this style. The cenotaph of Mani Ram is "of exceedingly beautiful and elaborate design, perhaps the most perfect specimen ever executed of the reticulated stone tracery, for which Mathura is famous."[2]

Terracotta was the material used for their artistic expression by the humbler people. Mathura is one of the few places in northern India where the most representative types and forms of the terracotta art have been discovered. They exhibit varied degrees of development in the art of modelling or moulding clay for making figurines in the round or plaques for worship, decoration or ornamentation, seals, toys, etc. The

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1 Dutt, N., *op. cit.*, p. 390.

2 Growse, F. S. : *Mathura* : *A District Memoir*, p. 139

specimens found here give an idea of the tastes and fashions (particularly of the hair styles and head dresses) of the people of the times. Some of the modelling exhibits the sure yet delicate touch of the artist's hand. Some of the terracotta pieces from Mathura, a few of which are as old as 400 B.C., have also commanded worldwide notice—the most important being the figure of the mother goddess.

Many of the best specimens of the Mathura style of art are to be found in the museum at Mathura which was set up by Growse (the then collector of the district) in 1874 (which in 1930 was shifted to its present building).

The Sanjhi style of art is distinctive of Vrindaban and Govardhan. It derives its name from *'sanjh'* (a corruption of *'sandhya'*, meaning evening) and is said to have been originated by Krishna (to please Radha) by executing beautiful patterns on the ground with cut flowers (near the banks of the Yamuna) in the evenings of the early winter.[1] In the same tradition, the people of the district observe festivities from the 11th to the 15th of the dark fortnight of Asvina, when artistic Sanjhis are made in houses, temples, etc.,[2] not only with flowers but with coloured husks and rice, coloured powder (dry or wet), charcoal, turmeric, *sindoor* (vermillion), chalk, clay, etc., and by using stencils depicting trees, flowers, birds, animals, men and women, *lila*—play of gods and goddesses—etc., usually bordered by artistic geometrical patterns called Marwari.[3] Some of these traditional Sanjhi designs can be seen in the sculpture, calico-printing, jewellery, ornamentation, carving, engraving, etc., of the district. The members of the Vallabha sect and those living in the tracts adjoining the district have also contributed to its development. A variation of the Sanjhi style is often adopted in the villages of the district by making designs and patterns in cow-dung on walls and floors, etc.

The verses on the subject of Sanjhi composed by Haridas, the noted saint and musician of the district (who lived in the sixteenth century) describe the delight of the *gops* and *gopis* (milkmen and milkmaids) of Braj and reflect the happy life of the days gone by.[4]

Music and Folk Songs

In the sixteenth century there flourished at Vrindaban, Haridas, a great musician, who was the guru of such noted musicians as Tansen, Baiju Bawara and Gopalram. This period also produced a few devotional singers of note such as Surdas (the famous blind poet), Govind Swami and Krishnadas and it was the time when the Dhrupad (a mode of rendering a tune) became well-known and the Khyal and Qawwali modes

1. *Poddar Abhinandan Granth*, (Mathura, Samvat 2010), p. 853
2. *Ibid.*
3. *Idid.*, pp. 854-856
4. *Ibid.*, pp. 853-854

were popular with the common folk (the latter mostly with the Muslims). Examples of the folk music of Mathura are the *tan* and *rasia* which are traditional, the former being generally sung at the time of the Holi festival and the Chaubes of Mathura (a Brahmana subcaste) generally being considered to be its best exponents. The Khayal-lavani (which is quite different from the classical Khayal) is another type of folk song of the district where it is rendered by special groups of singers such as the Kalgiwale, Turrawale, Sehrawale, Chhatarwale, Mukutwale and Dandawale.

Folk Dances and Folk Dramas

As with its folk songs, the district is famous for its folk dances and folk dramas. Raslila is the most famous folk drama and traditionally its origin is associated with the sporting of Krishna with the *gopis*[1] (milk-maids). Its revival is traced by some to Ghamandeva (16th century) of the Nimbark sect and by others to the Sanskrit scholar Narayana Bhatt (born 1506). Two types of Raslila are performed in this region—Rasa and Maharasa. Other celebrated folk dances and folk dramas peculiar to the district are Bhagot, Chaarkala, Garba, Lalmaina, Chanchor, Jhoola-nritya and Dhada-dhandi-nritya.

Cultural and Literary Societies

The oldest of the Literary societies of the district, the Hindi Sahitya Parishad, was founded in Mathura city in 1941. Its main aim is the popularising and furthering of the spread of Hindi and it conducts research work, arranges *goshthis* (assemblies of poets), *kavisammelans* (poetic symposia), etc., publishes works of Hindi literature and manages a library at the Dwarkadhish temple.

The Braj Sahitya Mandal, another literary society in Mathura city (founded by the above-mentioned Parishad in 1941) aims at propagating and encouraging studies in Braj Bhasha literature (and its old books) in which it also arranges research work and publications. About 1947 it also started publishing a well-known quarterly, Braj Bharti and has brought out a few collections of folk songs and folk stories.

The Braj Sangit Samiti—a registered educational society—founded in October, 1951, in Mathura city—aims at the popularisation of Indian music, specially that which is traditional to this particular area, and runs a music college and conducts its own music examinations. It also conducts surveys of and research in literature on music and that of the Ashtachhapa poets, holds music conferences and celebrates the birth anniversaries of distinguished musicians.

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1. Bajpai, K. D. : *Braj-ka-Itihasa*, Vol. II, p. 113

The Hindi Prachar Sabha (established in Mathura city on January 1, 1956) takes an active part in furthering the spread of Hindi literature and the Devanagri script, arranges *goshthis, kavisammelans,* seminars and celebrations of the anniversaries of the birthdays of Hindi and Sanskrit poets and authors, manages a library and research centre, encourages studies in Hindi and conducts examinations for awarding diplomas for the Pratlıma, Visharad and Sahitya Ratna examinations (of the Hindi Sahitya Sammelan, Prayag), encourages new entrants in the field of Hindi poetry, agitates against obscene Hindi films and literature, brings out a monthly journal (*Nav-Kiran*) and runs a small music institution, the Sangit Bharti. It has published *Sati-Savitri, Meet Mere Geet Tere, Ek Dal Teen Phool* and *Milind Mitram.*

The Bhartiya Kala Kendra (established in 1956 in Mathura city) is a registered educational body which popularises classical and light music and dancing and runs the Nadanand Vidyalaya (a music college for girls), holds music conferences and organises the Haridas Sangit Mahotsava every year.

The Bal Divas Samaroh Samiti (established in 1956 in Mathura city) endeavours to create an awareness of the importance of child welfare, co-ordinates the activities of local child welfare organisations, celebrates Children's Day (November 14) and organises cultural programmes, recreational activities, etc.

The Braj Kala Kendra (established in 1960 in Mathura city) is a branch of the Akhil-Bharatvarshiya Braj Kala Kendra, Hathras (Aligarh District). It takes active part in propagating and furthering the spread of the folk literature, folk drama and folk culture of this area and also stages Nautanki and Raslila. It brings out *Nat-Rang,* a quarterly.

The Braj Kavi Mandal, founded in 1964 in Mathura city, aims at the propagation of Braj Bhasha poetry in pursuance of which it arranges *goshthis* (15 having been held up to June, 1966, since its inception).

Libraries And Reading-rooms

There are in the district a government, some private and 22 rural libraries, the last mentioned being run by the Zila Parishad. The State education expansion department runs 40 reading-rooms. A brief account of the more important libraries (including the one run by government) and reading-rooms follows.

The oldest library in the district is the Saraswati Pustakalaya, Mathura city, which was founded on October 28, 1928. As on June 30, 1966, it had 3,100 books on its shelves and subscribed for 13 newspapers, about 110 persons visiting it daily. It receives financial aid from the State Government and the municipal board of Mathura and raises subscriptions from its members.

The Sri Vidyasagar Sarvajanik Pustakalaya Evam Vachnalaya, Gandhi Park (founded in 1930), in Mathura city, receives financial aid from the State Government and the Mathura municipal board and raises subscriptions from its members. As on June 30, 1966, it had 40,000 books and subscribed for 14 newspapers and magazines, about 100 persons visiting it daily.

The Sukh Sancharak Pustakalaya, Mathura (established on May 5, 1935) is managed by a trust. As on June 30, 1966, it had 6,000 books and subscribed for 21 newspapers and periodicals, the number of persons using it daily ranging from 60 to 70.

The Rajkiya Zila Pushtakalaya, Dampier Park, Mathura, (founded in 1958 by the State Government) had 6,809 books on its shelves on June 30, 1966, and subscribed for 13 newspapers and magazines, about 2,000 persons making use of it every month.

The Vijay Singh Pathik Pustakalaya Evam Vachanalaya, Mathura (founded on March 21, 1965) had 700 books as on June 30, 1966, and subscribed for 30 newspapers and periodicals, 40 to 50 people visiting it daily.

The Sri Purushottam Das Tandon Pustakalaya, Mathura, was founded on December 29, 1965, by the Purushottam Das Tandon Samiti. As on June 30, 1966, it had 1,000 books on its shelves and subscribed for 25 newspapers and periodicals, the number of borrowers being 100 and that of daily visitors 25.

Men Of Letters

Sanskrit and Hindi

Very little is known about the works of the literatures of earlier times but from the 15th century onward the works—particularly of the Hindi poets of the Krishna Bhakti cult—produced in the district have been numerous and by and large of a religious character, some being of great poetic excellence and ranking among the treasures of Braj Bhasha poetry.

Vithal Nath (died 1585) the son of Vallabhacharya (who established the Vallabha sect at Gokul) was a voluminous writer on Hindu religion and philosophy and is said to have completed the *Anu-Bhashya* (a commentary in Sanskrit on *Uttara Mimamsa* or *Brahmasutra*) begun by his father.

Eight famous Braj Bhasha poets are associated with him who are known as the Ashtachhapa poets: the most celebrated was the blind poet Surdas (16th century) whose principal work is *Sursagar* (said to have contained about a lakh of his songs or poems but of which only 5,000 or so are extant), some of his other works being *Sur-Saravali*, *Sahitya-Lahiri*,

Pranpyari, Biahlo, Nag-lila, Dasham-skandha-tika, Ramajanma, Nala-Damayanti, etc.; Nanda Das wrote *Ras-panchadhyayi* and *Bhanvaragita,* about 16 other works also being attributed to him, some of which are *Anekarth-manjari, Rajniti Hitopadesha* and *Nasiketa-purana-bhasha* (in prose); Krishna Das wrote *Bhramaragita* and *Prema-tattva-nirupana*; Parmananda Das wrote *Dhruva charitra* and *Dan-lila* and a collection of his songs is known as *Parmananda-sagara* ; and some stray songs of Chheet Swami, Govind Swami and Kumbhana Das and the works styled *Dvadasha Yasha, Bhakti Pratap* and *Hitju-ko-mangala* of Chaturbhuja Das (the son of the last named) are also well known.

Narayana Bhatt (born 1506 at Unchagaon near Barsana) wrote in Sanskrit and is famous for his *Brij-Bhakti-Vilas, Bhakti-ras-tarangini* and *Braj-Pradipika.* Sri Bhatt (born 1538) of the Nimbark sect wrote *Yugal Shatak* and *Adivani.* Hariram Vyasa (flourished about 1564) lived at Vrindaban and wrote *Navaratna* and *Swadharmapaddhati* in Sanskrit, *Vyasa-vani* (a long poem), 118 couplets and *Ragamala* (a work on music). Hit Harivamsha (flourished about 1565) was born at Bad (a village near Mathura) and was the founder of the Radha Vallabhi sect; he wrote *Radha Sudha Nidhi* in Sanskrit and the collection of is 84 Hindi songs is known as *Hita-Chaurasi.* Gadadhar Bhatt (who also flourished in the 16th century) resided at Vrindaban; his poems have been collected under the title of *Mohini Bani.* Narharibandijana (1505—1610) made Vrindaban his hime ; he wrote *Rukmini-mangala, Chhoppaya niti* and *Kavitta sangraha.* Mirabai (1516—1593), the famous Rajput princess who was a great devotee of Krishna, resided for some time at Vrindaban ; she wrote numerous devotional songs in his praise in Braj Bhasha (influenced by Rajasthani) which are still sung all over the country; some of her works are *Satyabhamaji-Nu-Rusno, Geetgovind-tika, Raga-Sorath-ke-pada, Narasiji-ka-Mahara* and *Raga-Govind. Raskhan* (1533—1618) — also a devotee of Krishna—came to Mathura from Delhi in 1555; he wrote *Sujan-Rakshan* and *Prem-vatika* (1614). Haridas the great musician (said to be the teacher of Tansen, Akbar's court singer) flourished about 1560 and wrote many songs, 2 collections of his compositions being *Haridas-ke-pada* and *Haridas-ki-bani;* another work of his is *Sadharana Siddhanta.* Alam, a Muslim poet, who wrote in Hindi, produced about 1582-83 a collection of poems entitled *Madhavanala-Kamakandala.* Senapati (born 1589) —a devotee of Krishna—wrote *Kavya Kalpadrum* and *Kavitta Ratnakar* (1649). Dhruva Das (flourished in the 17th century), a resident of Vrindaban, is known to have written about 40 works some of which are *Bhakta-namavali, Sabha-mandali* (1625), *Vrindabana Sata* (1629) and *Rasamanjari* (1641). Biharilal (1595—1664), who lived most of the time at Mathura, is distinguished for his *Bihari Satsai,* a collection of poems (composed for Maharaja Jaisingh of Jaipur). Krishna (his son) wrote a commentary on this work. Nagridas (born 1699), who renounced

his throne of Krishnagarh and settled at Vrindaban, is the author of a number of works some of which are *Rasik-ratnavali* (1725), *Vihar Chandrika* (1731), *Bhaktisara* (1742), *Gopi-prem-prakasha* (1743), *Bhakti marga-dipika* (1745), *Phagabihara* (1751), *Banavinoda* (1752) and *Sujana-nanda* (1753). Banithaniji, who wrote under the *non de guerre* of Rasikbihari, was a poetess of some note. Vrindabandas Chachahit (1708—1793) is believed to have composed about one lakh songs and poems of which about 20,000 are extant. Some of his better-known contemporaries were Kamalnayana Hit, the author of *Samay-Prabandh* ; Charandas that of *Shiksha Prakasha*, *Bhakta Nam-Mala*, *Rahasya-Darpana* and *Rahasya-Chandrika* ; Vaishnavadas Sadhu, reputed for his *Geet-Govind-Bhasha* and *Bhakta-ras-Bodhini-tika* ; Nil Sakhi, who composed *Bani*—a collection of 110 couplets ; and Brajlal Chaube who wrote a number of songs. Sudan, a Mathura Chaube (flourished at the beginning of the 18th century) wrote *Sujan Charitra*. Priya Das wrote a commentary on *Bhaktamal* (1712) and *Ananya-modini*, *Rasik-mohini*, *Bhakti-ras-bodhini*, *Bhakta Sumirini* and *Bhagavata Bhasha*. Brajbasi Das (flourished about 1770) wrote *Braj Bilas*. Kumar Mani flourished at Gokul and wrote *Rasik-rasal*. Gwal (born 1791 at Mathura) wrote *Yamuna-lahiri* (1822), *Hammirhath* (1824), *Krishnaju-ko-Nakhshikh* (1827), *Dushana-Darpana* (1834), *Ras-rang* (1847) and *Rasikananda*. Urdam Chaube, Navin (of Vrindaban), Hardeva, Sadhuram and Kishore were some other poets who lived contemporaneously with Gwal. Khadag was another poet of repute of this time. Narayan Swami (born in the latter half of the 18th century), who lived most of his life at Vrindaban and died at Kusum Sarovar, wrote *Braj-Vihar*. Khairatilal *alias* Rangilal (his contemporary and a Bhakti poet) wrote *Braj-Vihar* which is extant. Navnit Chaturvedi (1858—1932) belonged to Mathura and made a notable contribution to modern Braj Bhasha poetry ; among his better-known works are *Sneh-Shatak*, *Prem Pachchisi*, *Gopi-Prem-Piyush-Prabha* and *Kubja-Pachchisi*. Bholaram 'Bhandari', Narayandas 'Sangara' and Premji, who were his contemporaries, are known for a large number of devotional songs. Ballabh Sakha (1860—1935) was not only a poet but a painter and musician of repute, his only published work being *Prem-Priti-Mala* ; he is also said to have written several Hindi plays some of which are *Kadambari*, *Desh*, *Krishna-Janma* and [illegible]. Madhu Sudan Goswami (who belonged to Vrindaban and flourished about the end of the last century and the beginning of the present) is the author of *Atma Vidya* (a work on mesmerism), *Basantill Kusrun* and *Ammia Nunia Charitra*. Radha Charan Goswami (born 1858), also of Vrindaban, left a collection of poems—*Nav-Bhakta-Mal*. Some of the well-known authors who flourished in the first half of this century were Udai Prasad Deo Sharma who wrote *Puran Praman Sandarbh* in Sanskrit ; Mukand Lal Deo Sharma who wrote *Kuru-Vansha* (also in Sanskrit) ; and Badridas (*alias* Lal Balvir) who wrote *Braj-Vinod-Hajara*, *Radha-Shatak* and *Bal-Vinod-Pachchisika*. Kanhaiyalal Poddar

(born 1871) is the author of *Kavya-Kalpadrum* ; he translated Kalidas's *Meghdoot* into Khari Boli. Kishanlal *alias* Krishna (1874—1937) was a Hindi poet two of whose works are *Gajendra Moksha* and *Krishna Kavitavali.*

Persian, Turkish and Urdu

Of the few who wrote in Persian, Mulla Abdul Momin (popularly known as Mulla Do Piyaza) is the foremost; according to one view, he flourished during the reign of Akbar and according to another he was a contemporary of Asaf Jah Nizam-ul-Mulk I (1724—48); it is also thought that he not only belonged to Mathura but spent a considerable period of his life there, writing poetry in Hindi also under the influence of the local pundits; he was a great scholar and a still greater humourist and his witty compositions in Persian have been published under the title of *Mulla Nama;* he also wrote a book *Itrak-i-Alamgiri* (on Turkish lexicography) and a few verses in Urdu are also ascribed to him. Some other Persian writers also flourished in the first half of the eighteenth century. The poet Kar Bakhsh 'Hazrat' of Punjab, who spent his whole life at Mathura, was a friend and perhaps a pupil of Abdul Qadir 'Bedil', the famous Persian poet of the time; Mehr Ali 'Bekas' (another of Bedil's pupils) also belonged to Mathura and was a distinguished poet of the day.

The most important literary figure of the district was Bindra Ban 'Khushgo' (died 1757), of the Bais clan of Rajputs, who was a reputed Persian poet ; he wrote his *tazkira, Safina-i-Khushgo* (on which he worked from 1724 to 1734) on the advice of his master, the poet Mirza Afzal 'Sarkhush' and he is also said to be the author of another *tazkira, Tazkirat-ul-Maasirin;* his patron Umdatul Mulk Amir Khan 'Anjam' was himself a Persian poet.

The earliest of the Urdu writers of the district (whose number is very small) seems to have been Raushan Ali who in collaboration with Chrinji Lal wrote in 1856 a book entitled *Qissa-i-Surajpur.* Maharaj Singh 'Pir' (a Brahmana who was a contemporary of Raushan Ali) wrote poetry in Urdu. Budhi Chand Narain (who was a district inspector of schools at Mathura) also wrote several books among which is *Shudh Darpan.* Etmad Ali Khan 'Hasrat' of Sadabad (a pupil of the famous poet 'Dagh' of Delhi) wrote poetry in Urdu and composed a divan. Saiyid Mehdi Abbas 'Darya' (who was a head clerk in the court of wards, Mathura), was another Urdu poet who flourished in the early part of the present century. Saiyid Nazir-ul-Hasan (of Mahaban) is the author of *Almizan,* which is a review of Shibli's famous work, *Moazna-i-Anis-o-Dabir.*

CHAPTER XVI

MEDICAL AND PUBLIC HEALTH SERVICES

Medical Facilities In Early Times

Tradition has it that the city of Mathura had been the seat of an established government for centuries before the Mahabharata War and continued as such for over 2 millennia. This region is also known to have been highly civilized and economically prosperous. Ayurveda (literally the science of health or the science of medicine) was already a developed system in India long before the advent of the Christian era and there is no reason to doubt that it was practised in this region as well. Certain pieces of sculpture from Mathura and its neighbourhood provide evidence of the existence of the art of healing there such as those representing Naigmesha (who was held to be the presiding deity of childbirth and prosperity) amongst the ancient Jain community of Mathura 1 and other in which a monkey physician is depicted examining or administering treatment to the eyes of a monkey patient. In those days there were in Mathura a number of viharas, particularly of the Jains and the Buddhists, and it was usual in such institutions to proper medical aid to the sick, Fa-hien, the Chinese pilgrim, who visited Mathura about 400 A. D. mentions that there were at that time about 20 Buddhist monasteries in that area with about 3,000 monks in them.

The practitioners of Ayurveda were usually known as *vaids* or *bhishaks*. They used herbal and other medicines and some of them were also skilled surgeons. They treated the sick as a pious duty and generally charged no fees from their patients. The pharmacopoeia of the ancient Indians deals with a large number of drugs indicating knowledge of a variety of herbs, minerals, chemicals, etc., for medicinal purposes. The shastras enjoined the observance of personal cleanliness and the people by and large had the awareness of personal hygiene such as the taking of a daily bath, the washing of hands and feet before eating, cleaning the teeth and mouth before and after meals, etc.

In the district, as elsewhere in the country, diseases were generally attributed to sins, crimes and disobedience of religious and natural laws and accordingly there were also practitioners who claimed to possess healing powers through magic, incantations, excorcism, propitiation of malevolent spirits and stars, etc.

The Muslim rulers brought with them the Unani system of medicine and patronised its practitioners (who were called hakims) and it found its way into the district as well. Surgery of a sort was practised by *jarrahas* who

1. Agrawala, V. S. : *Mathura Museum Catalogue*, Part III, p. 34

were generally barbers and there were satias who performed eye-operations including those of cataract. The British introduced the allopathic system of medicine and as it received governmental patronage it became firmly established and the Indian systems, though still meeting the needs of the majority of the people, began to be relegated into the background. Nevertheless during the last 200 years or so there have been a number of reputed *vaids* in the district particularly in Mathura and Vrindaban. The system enjoyed popular favour and big Ayurvedic medicine manufacturing firms came to be established in Mathura and an Ayurvedic college in Vrindaban.

The first allopathic dispensary was opened in Mathura in 1865 followed by those set up at Vrindaban (1869) and Kosi (1870), a women's dispensary being opened at Mathura in 1894.

VITAL STATISTICS

An examination of the vital statistics of the district from 1881 to 1960 shows that on the whole the death-rate is lower than the birth-rate. The death-rate exceeded the birth-rate from 1887 to 1890 and in 1897 and 1900 when fever took a heavy toll of lives in the district. From 1901 to 1960 the birth-rate continued to exceed the death-rate except for a period of 8 years from 1904 to 1911 and in 2 successive years in 1918 and 1919 and again in 1925. In the decade ending with 1910, the district was repeatedly visited by plague, cholera, smallpox and fever, the death-rate exceeding the birth-rate successively from 1904 to 1910. In 1904 the death-rate was 46.15 per thousand and the birth-rate 44.93 per thousand but in 1905 the district witnessed a severe outbreak of plague which sent the death-rate soaring to 91.01 per thousand, a figure about 3 times the birth-rate (33.18 per thousand). In the following year the death-rate declined to 33.98 per thousand and it was only slightly higher than the birth-rate (33.38 per thousand). The death-rate (41.55 per thousand) again exceeded the birth-rate (37.36 per thousand) in 1907 and in the succeeding year it rose to 105.60 per thousand, a figure almost three and a half times the birth-rate (which was 30.28 per thousand) as plague, cholera and fever struck the district heavily. The next 2 years (1909 and 1910) also saw the death-rate exceed the birth-rate mainly due to outbreaks of plague and fever. During the decade ending with 1920, the death-rate exceeded the birth-rate in 1911, 1918 and 1919 and in 1911 it was 40.13 per thousand while the birth-rate was slightly lower (39.33 per thousand) mainly due to an outbreak of plague. The year 1918 registered the highest rate of mortality since 1880, with the death-rate (105.62 per thousand) shooting up to more than three and a half times the birth-rate (29.20 per thousand), the high rate of mortality being the result of plague and influenza which broke out in a virulent form in the district in that year. The succeeding year also saw the death-rate (42.41 per thousand) exceed the birth-rate (34.70 per thusand) because of the incidence of fever though cholera also accounted

for some deaths. The decade ending with 1930 saw a return to the normal average birth-rate except for 1925 when the district was again visited by plague and smallpox, the death-rate going up to 31.51 and the birth-rate being 28.84 per thousand.

The mean decennial registered birth-rate and death-rate per thousand of the population during the 3 decades ending with 1950 for the whole district as well as for the rural and urban areas are given below :

Tract	Mean decennial birth-rate perthousand			Mean decennial death-rate per thousand		
	1921—30	1931—40	1941—50	1921—30	1931—40	1941—50
Total	32·4	35·3	26·1	22·7	19·6	16·6
Rural	34·0	34·5	22·5	22·2	17·5	13·5
Urban	25·4	38·6	40·4	25·2	28·4	29·5

The inter-census birth-and death-rate estimated for the decade 1951—60 by the census authorities is as follows :

	Total	Rural	Urban
Birth-rate	19·44	13·38	49·73
Death-rate	9·20	7·33	18·58

As many births and deaths are not registered these figures do not present a correct picture but the data are nevertheless roughly indicative of certain trends. Both the birth and death-rates show a fall in the decade ending with 1950 but the fall in the former is relatively more steep. In the decade ending with 1960 the fall in the birth and death-rates is practically the same.

DISEASES

The common diseases which afflicted the people of the district were fevers of different types, respiratory diseases, dysentery, diarrhoea, smallpox, cholera and plague.

Fever—Fever is responsible for taking the heaviest toll of life in the district. The term includes not only such diseases as malaria and typhoid but covers a number of diseases in which fever is a symptom. In 1872 the district was visited by a severe epidemic of dengue fever which carried off a large number of persons. Malarial fever was also responsible for an increase in the average mortality in 1897, 1899, 1900, 1902 and 1903. From 1877 to 1900 fever accounted for over 85 per cent of the total number of

deaths. Between 1901 and 1907 the number of deaths ascribed to it was 78.04 per cent of the total deaths but in 1908 the district suffered a bad outbreak causing 91.92 per cent of the total number of deaths in that year. During the decade ending with 1920 it again inflicted heavy casualties — 19,938 deaths occurring in 1917 and 58,802 in 1918 (or 84.82 per cent of the total number of deaths) the figure representing the highest number of deaths in any one year from 1891 to 1960. In 1919 there were 21,593 deaths. In the decade ending with 1930, it took the heaviest toll of life in that year and caused 14,306 deaths. From 1931 onwards it never assumed alarming proportions and the mortality rate per thousand went on decreasing progressively and from being 20.21 in 1935 in the decade ending with 1940 it came down to 18.69 in 1943 in the decade ending with 1950 and to 9.34 in 1953 in the decade ending with 1960. In 1955 it came down to 0.54 per thousand, the lowest figure ever recorded. During the First and Second Five-year Plan periods the death-rate from this cause showed a marked decline mainly due to the successful implementation of the malaria eradication programme all over the district.

Respiratory Diseases—During the last 3 decades ending with 1960, the highest rate of death from respiratory diseases was 2.03 per thousand in 1938. During the decade ending with 1940, the mortality rate ranged between 0.80 per thousand in 1932 to 2.03 per thousand in 1938 and in the decade ending with 1950, the lowest and the highest mortality rates were 0.81 per thousand in 1949 and 1.76 per thousand in 1944 respectively. During the decade ending with 1960, the highest mortality rate recorded was 1.86 per thousand in 1951 and the lowest 1.04 per thousand in 1959.

Diarrhoea and Dysentery—Bowel complaints have been a constant source of trouble to the people of the district causing heavy casualties every year since 1891 although there has been a decline in recent years. During the 3 decades ending with 1960, the highest number of deaths was 669 in 1953 and the lowest 166 in 1956, the rate of mortality being 1.02 and 0.17 per thousand respectively. The death-rate was 0.58 per thousand in 1940, it was 0.62 per thousand in 1950 and 0.43 per thousand in 1960. Inspite of the decline in the death-rate from these diseases in the decade ending with 1960, the district is not yet altogether free from them.

Other Diseases—Among other diseases which afflict the people of the district are tuberculosis, Hansen's disease (leprosy), diptheria, cancer, gastro-enteritis and bronchitis. Curative and preventive measures are taken to fight the menace of tuberculosis by providing special treatment in the T. B. clinic at Mathura and at the Shri Brij Sewa Samiti T. B. Sanatorium, Vrindaban, and by resorting to mass B. C. G. vaccinations as also by educating the people about the causes that lead to the disease and their eradication. Out of the district's population of 8,07,000 (census of 1941), approximately 400 cases of leprosy were detected, the incidence of the disease being 0.5 per thousand.

Epidemics

It is the statutory duty of the local bodies in the urban areas to provide medical aid and treatment for the sick on the breaking out of an epidemic and to take immediate steps to control the disease and prevent its recurrence. The medical officer of health (assisted by the health and sanitary staff under him) takes immediate steps whenever there is an epidemic and the Epidemic Diseases Act, 1897, is enforced. Those responsible for the notification of epidemics in the urban areas of the district are either the attending doctor (if any), the owner of the dwelling affected or the person in charge of the patient.

In rural areas the responsibility for the control and prevention of epidemics rests with the district medical officer of health who is assisted by sanitary inspectors, epidemic assistants, an assistant superintendent (of vaccination) and vaccinators. Whenever an epidemic breaks out the services of the medical officers in charge of the State and Zila Parishad dispensaries, primary health centres and the State Ayurvedic Dispensaries are also pressed into service. Formerly the village chowkidars and *patwaris* (designated *lekhpals* since 1950) were entrusted with the work of collecting the figures of vital statistics and reporting cases of outbreaks of epidemics and the number of deaths from them, the former to the nearest police-station and the latter to the subdivisional officers who in their turn informed the district magistrate and the district medical officer of health. From 1951 (under the provisions of the Panchayat Raj Act, 1947), the reporting of such a contingency is obligatory on the head of the household within 3 days of its occurrence. The *pradhan* (president) and secretary of *gaon sabha* maintain a combined register of births and deaths and the panchayat inspector consolidates the returns of his circle and forwards them to the district medical officer of health. Cholera, smallpox and plague are notifiable in rural areas and reports about them are made by the *pradhan* or *up-pradhan* of the *gaon sabha*.

Cholera—The district has never entirely escaped the ravages of this disease which is generally imported by pilgrims who visit the district in large numbers every year. The highest number of deaths occurred in 1869 when 1,060 lives were lost. From 1891 to 1960 deaths from it occurred every year except in 1942, 1958 and 1959, the highest number being 686 in 1892. It claimed 356 lives in 1901 and 403 in 1902, the number going up to 618 in 1903 and to 401 and 351 respectively in 1906 and 1907. In 1913 it caused 261 deaths, the mortality in 1914 and 1919 being 100 and 126 respectively. In 1921 it caused 147 deaths and 155 and 204 in 1927 and 1929 respectively. The decade ending with 1940 showed a definite decline in its incidence, the highest number of deaths being 77 in 1938. In 1944 there were 139 deaths and in each of the years 1945 and 1948 it took 142 lives. It showed a sharp decline in the decade ending with 1960 when the highest number of deaths was 28 in 1957, there being no deaths in 1958

and 1959. Since the introduction of the district health scheme in the district sometime in the nineteen-twenties there has been a gradual decline in mortality from it, the decrease having been accelerated chiefly due to the introduction of compulsory inoculation for all visitors to important fairs and festivals. Other control measures enforced are the disinfection of village wells and of patients' stools and vomit, isolation of infected patients, control over the sale of exposed food and extensive spraying of D. D. T. as an anti-fly measure in and around the localities where fairs are held.

Plague—According to the records available, this disease first made its appearance in 1903 causing one death which was followed by 4,657 in 1904. The outbreak was most violent in 1905 when it claimed 47,974 lives (the highest mortality caused in any one year up to the present). In 1906 there were 21 deaths but in the next year there was a recrudescence and the mortality figures rose to 5,272, the disease claiming 2,492 and 1,229 lives respectively in 1908 and 1909. In 1910 there was a severe outbreak causing 8,209 deaths. The disease continued to appear every year in the decade ending with 1920, except in 1917, being particularly severe in 1913 which saw 1,389 deaths, 1914 when 1,023 deaths occurred, 1915 when 517 persons died and 1920 when the number of deaths was 1,091. The first and last 2 years of the decade ending with 1930 were free from the disease but there was an epidemic from 1924 to 1926, causing 4,398 deaths in 1925. It broke out again in 1934 and 1935 causing 470 and 650 deaths respectively. In the decade ending with 1950 it appeared only in 1946 when it caused one death. There was no outbreak in the following decade.

Smallpox—The district suffered severe outbreaks of smallpox in 1878 and 1884. During the period of 70 years from 1891 to 1960 it was never completely free from the disease except in 1909, 1910, 1915, 1916 and 1918. It broke out in epidemic form in 1896 causing 273 deaths. Between 1911 and 1930 the district was adversely affected in 1912, 1919, 1924, 1925, 1926, 1929 and 1930, the onslaught being particularly severe in 1925 and 1926 causing 292 and 114 deaths respectively. It again broke out violently in 1929 claiming 728 lives and also accounted for 218 lives in 1930. It inflicted heavy casualties in 1935 and 1938 causing 337 and 128 deaths respectively. It struck again in epidemic form in 1945 and 1949 causing 260 and 102 deaths respectively; and again between 1952 and 1954 and yet again in 1957, being particularly severe in 1953 and 1954 when it claimed 552 and 661 lives respectively. It broke out most violently in 1958 when it caused 1,863 deaths surpassing all previous records of mortality since 1891. The mean mortality from smallpox for the period 1877 to 1954 ranged between 0.06 to 0.15 per thousand of the population. These figures indicate that this disease is a continuing threat to the people of the district. Under the Vaccination Act, 1880, primary vaccination is compulsory for all children in municipalities and town areas but not in rural areas. Revaccination is not compulsory either in the urban or the rural areas of the district.

MEDICAL ORGANIZATION

Organisational Set-up

The medical and public health departments were amalgamated in 1948 and a directorate of medical and health services was created which was placed in control of the allopathic, the Ayurvedic and the Unani systems of medicine. In July, 1961, a separate directorate was created for the effective supervision and encouragement of the Ayurvedic and Unani systems of medicine.

The civil surgeon is the head of the medical organisation of the district and is in overall charge of all the State hospitals and dispensaries, the 4 allopathic and the 2 homoeopathic dispensaries functioning under the Zila Parishad and an allopathic dispensary run by the municipal board, Kosi. The Employees' State Insurance dispensary, an urban family planning centre and a T. B. clinic are also under his charge. He is also the medico-legal head of the district. The district medical officer of health is in charge of the primary health centres, maternity centres, 4 allopathic dispensaries of the Zila Parishad and all the State Ayurvedic dispensaries in the district and supervises public health and sanitation activities in the rural areas of the district.

Hospitals

District Hospital, Mathura—This hospital was managed by the district board and in 1912 it received a donation of Rs 50,000 (from Gobardhan Lalji Goswami Maharaj) which was utilised for making some extensions and improving the hospital building. It was taken over by the State Government in 1917. The staff consists of 4 doctors, 8 compounders and a nurse and has 55 beds for males and 18 for females X-ray and other electro-medical facilities are available and pathological examinations are also carried out. During 1964 outdoor treatment was given to 60,253 patients and indoor to 3,191. The annual expenditure on the hospital amounted to Rs 1,36,671 in 1963 and to Rs 1,70,464 in 1964. An urban family planning centre has also started functioning since November, 1962, and is housed in the hospital building.

Women's Hospital, Mathura—This hospital was formerly under the management of the district board but was taken over by the government in February, 1946. The hospital is staffed by a medical officer, 5 compounders, 2 nurses and a midwife and has 57 beds. During 1964 outdoor treatment was given to 15,491 patients and indoor to 4,099. The annual expenditure amounted to Rs 76,915 in 1963 and to Rs 81,905 in 1964.

Infectious Diseases Hospital, Mathura—This hospital was established in 1922 and is managed by the municipal board. The staff consists of a doctor, a compounder, a male nurse, a dresser and 6 other employees.

During 1964 outdoor treatment was given to 21,894 patients and indoor to 166. The hospital has 20 beds and the annual expenditure incurred on it during 1964 was Rs 19,048.

Sri Raman Lal Shorewala Eye Hospital, Mathura—This hospital (formerly known as the Mathura Eye Hospital) was established by the district eye relief society in July, 1958, and is affiliated to the Gandhi Eye Hospital, Aligarh. It is named after the donor who contributed Rs 80,000 and about one and a half acres of land on which the new building of the hospital has been built. The sources of its income are public contributions and recurring grants from local bodies and the State Government and certain fees charged from patients. Since its establishment the hospital has treated 80,599 patients and 6,747 eye operations were performed till December, 1964.

Maa Saraswati Tuberculosis Hospital, Mathura—This hospital was started in 1953 (with 20 beds) exclusively for the treatment of patients suffering from tuberculosis. The number of beds has increased to 80 of which 50 are for men and 30 for women. It is staffed by a doctor, 3 compounders, 2 *dais* and 7 other employees. It has a portable X-ray machine and pathological examinations are also carried out. During 1964 the number of outdoor and indoor patients was 811 and 192 respectively. The annual expenditure for 1964 amounted to Rs 1,13,426.

Ramakrishna Mission Sevashrama, Vrindaban—This institution was started in 1907 by some local persons with funds provided by a zamindar of Calcutta. A year later the management and control was transferred to the Ramakrishna Mission. The hospital comprises an indoor hospital, eye department, X-ray department, clinical laboratory and homoeopathic section. It was shifted to a new building in December, 1963. It has 100 beds, 50 for men, 43 for women and 7 for children and has 8 doctors, 2 compounders, 6 nurses and 41 other employees. During 1964 the number of outdoor and indoor patients was 1,96,576 and 2,078 respectively and in addition 24,096 patients were treated in the outdoor department of the homoeopathic section. X-ray and electro-medical facilities are available and pathological examinations are also carried out. The annual expenditure for the year 1964 amounted to Rs 1,13,426.

Creighton Freeman Christian Hospital, Vrindaban—This hospital was established, in 1910 by Sarah E. Creighton (a citizen of the United States of America) and is staffed by 5 doctors, 3 compounders, 16 staff nurses, 3 laboratory technicians, an X-ray technician and 11 other employees. During 1964 the number of outdoor and indoor patients was 18,304 and 2,913 respectively. The hospital has an X-ray machine and has 125 beds of which 80 are for women, 30 for men and 15 for children. It also conducts diploma courses in general nursing and midwifery.

Shri Brij Sewa Samiti T. B. Sanatorium, Vrindaban—The sanatorium (founded by Shri Brij Sewa Samiti) is a registered public body. It started with 30 beds in 1951 and is now one of the biggest sanatoria in the State with 401 beds. It treats a number of indigent patients (both indoor and outdoor) free of charge and charges concessional rates of fees from certain others. It is staffed by a medical superintendent, a manager, 4 medical officers, a matron, 21 men and 10 women nurses, 8 technicians, a store-keeper, 2 compounders and 93 other employees. It is equipped with modern facilities for the diagnosis and treatment of pulmonary tuberculosis. It has 4 X-ray machines, a radio-graphic mirror camera for miniature mass X-ray and a laboratory where pathological examinations are carried out. Collapse therapy and resection of lungs (such as pneumonectomy, lobectomy, segmentectomy, etc.) are also done. At its Barsana and Vrindaban centres patients are treated free of charge and it also has 2 outdoor clinics. During 1964 the number of outdoor patients and indoor patients was 4,874 and 865 respectively. It receives the following annual recurring grants from the State Government, Rs 40,000, Rs 51,000 (for the maintenance of an isolation ward of 50 beds) and Rs 35,200 (for a students' and teachers' ward of 25 beds). It also receives non-recurring grants from the Central and the State Governments from time to time. The expenditure for the year 1963-64 amounted to Rs 4,25,772. The properties of the sanatorium vest in a registered trust and the day to day management is looked after by a managing committee of 21 members of whom the civil surgeon, Mathura, the Medical Officer of health, Vrindaban, and the district inspector of schools are *ex officio* members.

Vrindaban Mahila Chikitsalaya, Vrindaban—This hospital was founded by Shri Vrindaban Sewa Samiti (a registered body) in February, 1956, and is staffed by 2 medical officers, 2 staff nurses, a compounder, a social worker and 6 other employees. The general ward has 20 beds (12 for females and 8 for males) and 3 cottages for patients who seek admission in private wards. The income of the hospital is derived from government grants and donations, etc., and during 1963-64 its income amounted to Rs 23,048 and its expenditure to Rs 22,839. During 1964 the number of indoor and outdoor patients treated was 465 and 17,258 respectively. The hospital has an operation theatre, an X-ray plant and facilities for pathological examinations.

Gandhi Chikitsalaya, Kosi—This hospital was formerly under the management of the district board but was taken over by the municipal board, Kosi, in January, 1950, and has 10 beds. It is staffed by a doctor (appointed by the State Government), a compounder and 4 other employees. During 1964 the number of outdoor and indoor patients treated was 21,710 and 70 respectively. The expenditure for the year 1964 amounted to Rs 13,250.

Women's Hospital, Kosi—This hospital is staffed by a medical officer, a compounder and 3 other employees and has 6 beds. During 1964 the number of outdoor and indoor patients treated was 6,807 and 140 respectively. The annual expenditure for 1964 amounted to Rs 10,932.

Women's Hospital, Raya—This hospital was established in 1956. It has 4 beds and treated 32 indoor and 3,903 outdoor patients in 1964. The annual expenditure for that year amounted to Rs 9,317.

There are also in the district hospitals belonging to the military authorities, the police department and the jail department.

Dispensaries

Allopathic—In the past the district board was responsible for the maintenance of the medical institutions of the district though the actual control vested in the civil surgeon. Allopathic dispensaries were opened at Mathura city (Sadar dispensary) in 1965, at Vrindaban in 1869, at Kosi in 1870 and at Sadabad about the same time. One for females was opened at Mathura in 1894. Sometime after 1915 one dispensary each was opened at Govardhan and Surir. Two mobile dispensaries were also functioning in the district – one being maintained by the district board under the charge of the civil surgeon and the other, at Mat, from provincial funds under the supervision of the medical officer of Aligarh. About 1915 the Ramakrishna Mission Sevashram Dispensary was opened and another dispensary was started by the Methodist Episcopal Mission. The civil surgeon now exercises direct control over the State allopathic dispensary at Chomuhan while those at Surir, Barsana, Baldeo and Basamroo (maintained by the Zila Parishad) and that at Kosi (maintained by the municipal board, Kosi) are under his administrative control. A dispensary under the Employees' (Health) State Insurance Scheme was opened in March, 1963, in Mathura city and is functioning under the control of the civil surgeon. A T. B. clinic (opened in July, 1963, and staffed by 2 doctors and a compounder) is also under his charge. The district medical officer of health exercises control over the primary health centres (each of which was a dispensary) and the dispensaries at Raya, Govardhan, Farah and Sadabad (maintained by the Zila Parishad). A dispensary attached to the Infectious Diseases Hospital, Mathura, was started in 1946 and is functioning at Sadar Bazar under the control of the municipal medical officer of health, Mathura.

The Seva Samiti allopathic dispensary made its beginning in 1919 and is now the biggest dispensary in the district. It is staffed by a doctor, an honorary assistant doctor, 6 compounders and 4 other employees. It treated 84,146 outdoor patients during 1964. The sources of its income are grants from local bodies and the State Government and donations from the public and the Seva Samiti's own contributions. During 1963-64 its total income amounted to Rs 17,576 and its expenditure to Rs 25,907.

Public Health Centres—There are 8 primary health centres in the district (all under the administrative control of the district medical officer of health) one each at Govardhan (established in 1958), Chhata and Barsana (1959), Nohjhil and Ral (1961), Farah (1962) and Raya and Sadabad (1963), each having 4 beds, a dispensary and a maternity and child health centre (with 3 subcentres) staffed by a medical officer, a compounder, a health visitor, 4 midwives (one for the headquarters and one each for the subcentres), 2 other employees and a sanitary inspector to supervise the environmental sanitation and to look after curative and preventive health activities.

Ayurvedic—There are 14 State Ayurvedic dispensaries in the district under the administrative control of the disorict medical officer of health and one each is located at Mat and Mahaban (both established in 1939-40), Kamah (1944), Sahar (1948), Barauli (1949), Kamar and Gokul (1953), Sahpau (1955), Bajana (1956), Palson (1958), Magarrah (1958), Karali (1961), Aring and Gidoh. Each is staffed by a *vaid*, a compounder and one or two other employees. All except those at Karali and Magarrah (which have 4 beds each) treat only outdoor patients. During 1963-64 the annual expenditure on all these dispensaries amounted to Rs 56,000 and 2,57,953 outdoor patients were treated. There are also 11 Ayurvedic dispensaries in the district which are functioning under the Zila Parishad—one each being located at Sonkh, Ol, Shergarh, Lohai, Managarh, Bisawar, Tarauli, Madhaka, Mansyakalan, Nera and Bandi. Each is staffed by a *vaid* and one other employee. The annual expenditure on all these dispensaries amounted to Rs 33,122 in 1964 and the total number of outdoor patients treated was 91,717.

Homoeopathic—There is a homoeopathic dispensary at Nasithi and another at Dhongaon, both managed by the Zila Parishad (but which function under the administrative control of the civil surgeon, Mathura). Each has a medical officer, a compounder and another employee. The annual expenditure on each amounted to Rs 1,280.

PUBLIC HEALTH

Organisational Set-up

In accordance with the recommendations of the Report of the Health Survey and Development Committee, 1946, and the Report of the Public Health and Medical Reorganisation Committee, U. P., 1947, the departments of medical and public health were amalgamated in 1948 and were placed under one head (the director of medical and health services). Formerly the civil surgeon looked after the activities of the public health department but with the introduction of the district health scheme in the district a district medical officer of health was appointed to supervise public health activities in the district. The main objects of the department are controlling of epidemics, undertaking the work of vaccination, attending to environmental sanitation, collecting of vital statistics, preventing of

food adulteration, making arrangements for sanitation in fairs and arranging health exhibitions. The district medical officer of health is assisted by the medical officers of the primary health centres and of the allopathic Zila Parishad dispensaries under his charge, 11 sanitary inspectors, an assistant superintendent of vaccination, 19 vaccinators, 14 *vaids*, health visitors, family planning, social workers, midwives, *dais* and some other employees. He is in charge of the 8 pirmary health centres and all State Ayurvedic dispensaries in the district. He is the factory inspecting officer under the Factories Act, 1948, and inspects the factories and other industrial concerns in the district every year and makes his recommendations for the well-being of the factory workers. He is also the district registrar for vital statistics, the superintendent of vaccination under the Vaccination Act of 1880 and the licensing authority under the U. P. Prevention of Food Adulteration Act, 1954, and the Indian Drugs Act, 1940.

The unit of public health service in rural areas is the primary health centre which renders preventive and curative service to the people residing in the development blocks, each of which has a sanitary inspector who supervises the work of epidemic control, imparts health education in the village under his jurisdiction, enforces the public health bye-laws through the village panchayats, supervises the work of sanitation, etc., and participates in the development activities of the development block with which he is concerned. The sanitary inspectors supervise the sanitation of village fairs and markets and check the figures of vital statistics in their areas. They also help in the construction of sanitary works and from April 1, 1961 to March 31, 1964, old wells numbering 499 were repaired and improved, 549 new wells, 119 washing and bathing platforms, 263 smokeless *chulhas* (fire places for cooking purposes). 242 sanitary latrines and 44.46 km. of pukka drains were constructed, 30.38 km. of lanes were paved, 64 medicine chests were distributed and 578 hand-pumps were installed.

The municipal board, Mathura, is responsible for maintaining public health and sanitation in the city area and a medical officer of health, assisted by 2 medical officers, a chief sanitary inspector, 5 sanitary inspectors, 6 vaccinators, compounders, midwives and *dais*, etc., is entrusted with the work of sanitation, control of epidemics and infectious diseases, supervision of vaccination, inspection of food-stuffs (under the U. P. Prevention of Food Adulteration Act, 1954) and acts as *ex officio* additional factory inspector in the city area. The municipal board maintains a laboratory under this officer for carrying out bacteriological and chemical analysis of the water supplied to the city. He also acts as mortuary register and reports of births and deaths have to be made to him within 3 days of their occurrence. The municipal board also runs in the city 3 maternity and child welfare centres and an infectious diseases hospital (with an outdoor clinic attached). A sanitary inspector is employed by each of the municipal boards at Vrindaban and Kosi who is responsible for supervising public health and sanitation activities within the municipal limits.

Maternity and Child Welfare

The maternity and child health centres were established to reduce the high rate of mortality of women during ante-and post-natal periods and of infants (caused by the lack of proper medical aid and advice). Giving the right advice connected with maternity and child-care, supplying milk to expectant and nursing mothers and creating healthier living conditions has been instrumental in bringing the infant mortality rate in the district down from 138.17 in 1931 to 86.09 in 1961 per thousand of live births.

In the past maternity services were rendered in the district by the Red Cross Society through its 7 centres. The municipal board, Mathura, took over these activities in 1948 and started a maternity centre each at Ranimandi (opened in 1951), Gandhi Park (1952) and Anta Pada (1953), the first and last each having 4 beds and having on the staff a midwife and 2 other employees and that at Gandhi Park having 28 beds and 2 midwives, a *dai* and 4 other employees. The number of maternity cases conducted by these centres in 1964 was 905.

Till 1948 maternity services in the rural areas were rendered by the Red Cross Society which had centres at Sadabad, Baldeo, Raya and Kosi but since then these services are being rendered by 8 primary health centres (each established at the headquarters of a development block except at Barsana and Ral). Each primary health centre has a maternity and child health centre at its headquarters and 3 subcentres. In all 31 maternity and child health centres (including 23 subcentres) are functioning in the district and are located at Govardhan, Aring, Sonkh and Palson (all under the primary health centre of the development block of Govardhan); Chhata, Shergarh and Lodhpur (all in Chhata block); Barsana, Nandgaon, Hathia and Kamar (all in Nandgaon block, the primary health centre being at Barsana), Nohjhil, Surir, Bajana and Lohai (all in Nohjhil block); Ral, Aurangabad, Umari and Jaisinghpura (all in Mathura block, the primary health centre being at Ral); Farah, Ol, Parkham and Dhana Sersa (all in Farah block); Raya Lohban, Sonai and Ayera Khera (all in Raya block) and Sadabad, Bisabar, Karsera and Patti Bahram (all in Sadabad block). Each maternity centre is usually staffed by a midwife and a *dai* but there is a health visitor in addition in the primary health centres of the block. The trained staff of these centres renders advice and aid not only at the centres but pays domiciliary visits as well, antenatal and post-natal care being afforded till a child attains the age of 5 years. During 1962 and 1963 the midwives and *dais* at these centres conducted 1,612 and 3,365 maternity cases respectively. Maternity services are also being rendered in the rural areas by the Creighton-Freeman Christian Hospital, Vrindaban, Vrindaban Mahila Chikitsalaya, Vrindaban, Women's Hospital, Kosi, and Women's Hospital, Raya.

The Creighton-Freeman Chritsian Hospital is running a nurses training school for the award of diplomas in general nursing (started in 1938) and midwifery (started in 1947), the examining body being the U. P. State Medical Faculty. The period of training for the diploma in general nursing is 3 years and in addition to free boarding and lodging a stipend of Rs 36 per month in the first year, Rs 39 per month in the second and Rs 42 per month in the third year is given to the trainees. The period of training for the diploma in midwifery is 9 months and a stipend of Rs 45 per month is given in addition to free board and lodging. The number of trainees that passed the senior nurses and midwifery examinations was 12 and 8 respectively in 1964. *Dais* are being trained at the maternity centres under the primary health centres—the period of training being 9 months. Stipends of Rs 20 per month and Rs 15 per month are paid to literate and illiterate trainees, respectively. The number of *dais* who successfully completed the course during 1962 and 1963 was 8.

Milk Scheme—The scheme of free distribution of skimmed milk to expectant and nursing mothers in the district was introduced in 1954, the milk being supplied by the director of medical and health services from the United Nations International Childrens' Emergency Fund, the distributing agencies being the maternity and child health centres in the district. Skimmed milk was supplied to 260 mothers and 160 children in 1963 and to 35 mothers and 175 children in 1964, the total quantity distributed during 1963 and 1964 being 2,842 lb.

Prevention of Food and Drug Aulteration—The district medical officer of health is the licensing authority for food establishments in the district and the municipal medical officer of health for those in the municipal areas. During 1963 and 1964 the former collected 461 samples of which 139 were declared adulterated and the latter 441 samples of which 99 were found to be adulterated, all the offenders being proceeded against in a court of law.

Under the Indian Drugs Act (1940) and Drugs Rules (1945), the district and municipal medical officers of health are the licensing authorities (each within his own jurisdiction) and both are assisted by a drug inspector whose headquarters is at Agra.

Vaccination—In early times the rate of mortality from smallpox was high as people were averse to vaccination. But gradually an awareness has arisen of the advantages of vaccination as a preventive measure against smallpox. The Vaccination Act, 1880, was enforced in the municipality of Mathura about 1905. The municipal medical officer of health is in charge of the vaccination work in the city and is assisted by a chief sanitary inspector, 5 sanitary inspectors and 6 vaccinators and during outbreaks of epidemics the services of local medical practitioners

are also requisitioned. A sanitary inspector and a vaccinator are employed in each of the municipalities of Vrindaban and Kosi who look after the vaccination work in their jurisdictions. An assistant superintendent of vaccination assisted by 11 sanitary inspectors and 19 vaccinators carries out the work of vaccination in the rural areas under the overall supervision and control of the district medical officer of health. During the decade ending in 1960, as many as 2,84,267 primary vaccinations and 3,86,467 revaccinations were administered of which 2,68,158 of the former and 3,27,407 of the latter were successful.

The national smallpox eradication programme was launched in the district in July, 1962, and lasted till March, 1964. During this period 1,39,519 primary vaccinations and 9,12,543 revaccinations were administered representing 98.2 per cent of the population. The programme came to a close in February, 1966.

Malaria Eradication Programme—Of all diseases malaria has been responsible for causing the heaviest mortality in the district and at times its onslaught assumed the proportions of a violent epidemic. The defective drainage system and the supersaturation of the soil which caused water logging were 2 of the causes responsible for the spread of the disease. The attention of the government has been focussed on this problem since the early years of this century. Mathura was one of the 24 districts of the State in which the government's malaria control scheme was launched in 1952. In 1953 anti-malaria measures were taken up in 116 villages in the district and 458 in subsequent years till 1956. Spraying operations were carried out through the agency of voluntary labour by the district medical officer of health. The assessment of the operations was done by the Mathura-Aligarh malaria survey unit (with headquarters at Mathura) till 1954 and then by the Mathura-Aligarh-Bulandshahr survey unit (with headquarters at Aligarh) till 1956. In January, 1957, the scheme gave place to the national malaria control programme under which 753 villages of the district were taken up for anti-malaria operations under the supervision of the Agra-Mathura unit (with headquarters at Agra) which was followed by the national malaria eradication programme in June, 1958, when a unit was established at Mathura covering all the villages and towns in the district. The district is divided into 4 subunits — one each at Mathura, Kosi, Raya and Sadabad — which are further divided into a hundred parts, each being called a surveillance unit to which a house visitor is posted. He is required to detect cases of fever, to collect blood smears and to administer 4 amino quinolene tablets in each case of fever, the work of every 4 house visitors being supervised by a surveillance inspector. Under passive surveillance, information about the reservoir of infection is gathered through hospitals, clinics, private medical practitioners, etc., which reported 50,789 cases. Blood films of 38,516 of such affected persons were examined

and the 7 who showed positive results were given anti-malarial treatment. During 1963, under the active surveillance operations, 78,511 cases of fever were detected of which 78,483 received anti-malarial treatment. Of the 76,442 blood smears that were examined. only 2 showed positive results. In 1963 D. D. T. was sprayed in 1,50,269 houses in the first round and in 1,54,055 in the second but these operations were discontinued after 1963 on the recommendation of the independent appraisal team appointed by the Government of India. Epidemiological investigations have shown that after introducing anti-malaria measures the spleen rate which was 16.76 per cent in 1951-1952 came down to 11.5 per cent in 1957-1958 and to 6.8 per cent in 1960-61 indicating that the incidence of malaria was lessening. Waterlogging in certain areas is being prevented by the construction of small drains and the large Govardhan drain. Continued vigilance is required in certain vulnerable areas which include Nandgaon and adjacent areas, sections abutting the Mat branch division canal, Parkham and neighbouring areas, Akosh, Baroli and nearby parts. One of the most vulnerable areas, Kosi has received governments' special attention in the past and the anti-malaria measures taken since 1952 have reduced the threat of this disease to the bare minimum in this part of the district. But the area to its north and the part stretching along the Agra canal are still vulnerable and requires continued vigilance.

T. B. Seal Sale Campaign—The T. B. Seal Sale Campaign was started by the tuberculosis association of India and was launched in the district in 1950 for raising funds to fight the disease. T. B. seals worth Rs 796 and Rs 441 were sold in 1963 and 1964 respectively.

District Red Cross Society

A branch of the Red Cross Society was opened at Mathura about 1940. It rendered maternity services through its 7 centres one each at Gandhi Park, Sadar, city (all in Mathura city), Sadabad, Baldeo, Raya and Kosi—till 1948 when the municipal board and the government took them over. The district magistrate is the president and the municipal medical officer of health the secretary of the society. On January 1, 1965, the society had 432 members and on March 31, 1965, it had Rs 26,033 standing to its credit which was collected through donations, sale of flags and membership fees, etc. Its funds are utilised for the prevention of diseases and promotion of health, free distribution of skimmed milk, clothes and medicines, etc., to victims of natural calamities. A Junior Red Cross Society also functions in the district, the district and the deputy inspectors of schools being the chairman and the secretary respectively.

St. John Ambulance Association—The district branch of the association was established in Mathura in 1956, the district magistrate and the municipal medical officer of health being its president and secre-

tary respectively. It provides facilities for imparting training in first aid and home nursing and issued 75 certificates in first aid in 1963 and 7 in 1964 and 57 persons passed in home nursing in 1963.

Family Planning

An urban family planning centre was opened in the district in November, 1962, under the administrative control of the civil surgeon, Mathura. The clinic is staffed by a part-time doctor, a man and a woman social worker and 3 other employees. Vasectomy operations numbering 49 were performed in 1963 and 118 in 1964 and contraceptives worth Rs 4,353 were distributed free of cost (from November, 1962 to December 31, 1964) and worth Rs 39 and Rs 58 sold in 1963 and 1964 respectively.

Twelve family planning centres are functioning in the rural areas under the direct control of the district medical officer of health—one each at Ral, Farah, Govardhan, Chhata, Chaumar, Barsana, Mat, Nohjhil, Raya, Baldeo, Sadabad and Sahpau. Each is staffed by a social worker (a man) except at Chhata and Mat and a peon and a woman social worker are posted at each of the centres at Chhata, Raya and Sahpau. Vasectomy operations conducted from 1959 to January, 1965, totalled 151 and contraceptives worth Rs 7,700 were distributed free of cost in 1963-64. The expenditure on these centres amounted to Rs 26,424 in 1963-64 and to Rs 27,294 in 1964-65.

Eye Relief Society

A district eye relief society was established in July, 1958, in Mathura city and was registered in June, 1961. Due to its efforts the Mathura Eye Hospital (affiliated to the Gandhi Eye Hospital, Aligarh) was established in 1958 and started functioning (on the Mathura-Vindaban road). The district magistrate is the president, the civil surgeon the senior vice-president, the district planning officer the secretary and the district medical officer of health the additional secretary of the society. The hospital has now been named the Raman Lal Shorewala Eye Hospital after the donor who made a gift of Rs 80,000 and about 0.6 hectares of land on which the new building of the hospital has been built. It has 30 beds for the treatment of indoor patients. The expenditure is met from annual recurring grants of Rs 5,000 each from the State Government and Zila Parishad and Rs 2,000 from the municipal board, donations from the public and the fees charged by the hospital. The society organises eye relief camps in various development blocks of the district in which eye ailments are treated and operations performed, 41 such camps having been organised from November, 1958 till 1964 in the district.

Nutrition—The food consumed by the people of the district is inadequate in calories, deficient in vitamin 'A' and marginally in the vitamin 'B' complex group and generally, in protein. The consumption of animal protein is poor and its only sources are milk and milk products.

CHAPTER XVII

OTHER SOCIAL SERVICES

LABOUR WELFARE

The district of Mathura falls in the Agra region, one of the 7 regions into which the State has been divided for the administration of labour laws and the implementation of labour welfare measures. The staff of the regional office at Agra consists of a regional assistant labour commissioner assisted by conciliation officers (one each at Agra and Aligarh), an assistant welfare officer at Agra and 3 factory inspectors also with headquarters at Agra and a number of labour inspectors posted at the regional headquarters and in important industrial towns in the region. The administration of labour laws in Mathura is the responsibility of the labour inspector, Mathura, who also deals with industrial relations, the machinery for arbitration of disputes between industrial workers and employers, trade unions and social security and welfare measures for employees. It is his responsibility to ensure that the labour laws are properly implemented and prosecutions launched if they are contravened.

The labour department in the district, as elsewhere in the State, is concerned with the administration of labour laws, the extension of auxiliary measures in the labour organisation and the opening of welfare centres.

A brief account follows of the labour Acts in operation in the district.

The Factories Act, 1948—The Act is in force in fifty-nine registered and licensed factories in the district which include the Midland Fruit and Vegetable Products (India), the Raman Iron Foundary and Steel Rolling Mills, the Mathura Electric Supply Co., the Sukh Sancharak Co., the Punjab General Manufacturing Co. (all in Mathura), the Kosi Electric Supply Co., Kosi Kalan, and several other industrial establishments (such as oil mills and waterworks). The Act incorporates rules and regulations regarding working conditions, hours of work, weekly rest periods, leave and wages, provision of various amenities and measures such as first aid, industrial safety, supply of cold water in summer, etc., for workers.

With the labour inspector, Mathura, the factory inspector, Agra, attends to the enforcement of the Act in the district.

The Uttar Pradesh Dookan Aur Vanijya Adhisthan Adhiniyam, 1962—This Act replaced in December, 1962, the U. P. Shops and Commercial Establishments Act, 1947, is applicable to shopkeepers and owners of other commercial establishments and extends to the municipal limits of Mathura and Vrindaban. It regulates the hours of the opening and closing of shops and other commercial establishments (the restriction not applying

to Vrindaban), weekly closures and holidays, attendance, leave, payment of wages, fines and conditions of service of shops assistants and adequate relief and compensation in lieu of termination of service, etc. The number of prosecutions launched during 1961-64 was 64 and the fines levied amounted to Rs 3,315, the yearwise break-up being as under :

Year	Number of prosecutions launched	Fine in rupees
1961	11	290.00
1962	22	1,460.00
1963	11	810.00
1964	20	755.00

The Employment of Children Act, 1938—This Act prohibits the employing of children below 15 years of age in transport and small-scale industries, such as biri-making, tanning, etc.

The Payment of Wages Act, 1936—This deals with the payment of wages to persons employed in factories and other establishments who earn below Rs 400 a month and fixes a time-limit for the payment of wages (from which no unauthorised deductions can be made).

The Minimum Wages Act, 1948—This Central Government Act applies to agricultural and allied employments and other industrial concerns of the district. According to its provisions, Rs 26 per month or a rupee a day for an adult and Rs 16.25 per month or 62 paise a day for a child are the minimum wages for various types of employment, the working hours being laid down in respect of rice, flour, dal and oil mills, tanning and leather factories, building and road construction companies, public motor transport service, agriculture, cattle and horticulture farms and in respect of the employees of local bodies. Provision for a weekly holiday has also been made in the Act. It is the responsibility of the labour inspector, Mathura, to see that there is no contravention of the provisions of the Act No prosecutions were launched under the Act from 1961 to 1964.

The Industrial Employment (Standing Orders) Act, 1946—This Act applies to factories and establishments in the district employing a hundred workers or more, the only concerns in the district in this category being the Raman Iron Foundary and Steel Rolling Mills, the Midland Fruit and Vegetable Products (India), the Sukh Sancharak Co., the Mathura Electric Supply Co., and the Punjab General Manufacturing Co. (all at Mathura), while those having voluntarily opted to be governed by the Act are the General Engineering Electric Suppliers, Vrindaban, the Sadabad Electric Supply Co., Sadabad, the Kosi Electric Supply Co., Kosi Kalan, the Waterworks, Mathura, the Waterworks, Kosi Kalan and the Waterworks, Vrindaban. The Act regulates the conditions of service of employees and the

employer is required to define the terms and conditions of employment which are then certified by the labour commissioner. Disputes relating to the conditions of service between the workers and the employers are settled by the assistant labour commissioner through mediation, failing which the regional conciliation board decides the case or sends a report to the government (under the provisions and amendments of the U. P. Industrial Disputes Act, 1947). The labour inspector (who has been notified as the inspector under the Act) ensures that the provisions of the Act are implemented. In case of a contravention of its provisions, the employer concerned is liable to be prosecuted but no such prosecutions have been launched in the district.

The Industrial Disputes Act, 1947 (a Central Government Act) and The U. P. Industrial Disputes Act, 1947—Both these Acts provide for the settlement of industrial disputes and allied incidental matters and for the equipping of government with the power to prevent lock-outs and strikes in the State. The regional conciliation board first tries to settle amicably industrial disputes through the persuasion and mediation of the labour inspector but if this endeavour fails, the disputes are referred by government to the adjudication machinery of a labour court or an industrial tribunal, where also an amicable settlement of the disputes is attempted initially. It is obligatory on government to implement the decisions of these courts. Under the Act the labour inspector is required to conduct enquiries and to ensure the implementation of awards given by the labour court and the industrial tribunal in respect of the industrial establishments of the district.

The U. P. Indusrial Establishments (National Holidays) Act, 1961—Under the provisions of the Act, Republic Day, Mahatma Gandhi's Birthday and Independence Day, have been declared national holidays on full wages for the workers of the factories and establishments registered under the Factories Act, 1948.

The Indian Trade Unions Act, 1926—The Act provides for the registration of trade unions and empowers the trade union registrar (whose headquarters is at Kanpur) to inspect the working of the trade unions, to call for returns and to consider applications for registration or cancellation of the unions. The trade union inspector and the assistant inspectors keep in touch with the trade unions and advise them when necessary.

In addition to the 14 trade unions (with an approximate membership of 1,114) in the district registered under the Act, there are units of the All India Banking Employees' Union, All India Banking Employees' Association, All India Railwaymen's Federation and Indian National Railway Employees' Federation in the district. These trade unions are

corporate bodies which function in the interest of their members and aim at furthering good relations between the employers and the employees. They strive to improve the economic, moral, social and living conditions of the labourers and to ensure that fair wages, healthy living and working conditions, proper medical and educational facilities for their children, etc., are made available by the employers. Most of these unions are affiliated to the Indian National Trade Union Congress and are governed by the code of discipline in industry and labour drawn up by the Government of India. There was no labour trouble of a major nature in the district from 1963 to 1965.

The Motor Transport Workers Act, 1961—This Act applies to motor transport concerns or undertakings which employ 5 or more workers and in accordance with its provisions these concerns or undertakings have to be registered and must make provision for rest rooms, canteens, liveries, medical aid, daily and weekly rest periods, leave and holidays, etc., for their workers. The employing of children is prohibited under the Act and adolescents are employed only after tendering a fitness certificate from a medical authority. There are 4 such undertakings (all located at Mathura) – Bhagwan Transport Co., Ramchand Mal Gopal Dass Transport Co., Moti Lal Nannhu Mal Transport Co. and Uttar Pradesh Government Roadways.

The Workmen's Compensation Act, 1923—The district magistrate is *ex officio* commissioner under the Act for determining the amount of compensation that is payable to injured persons who sustain permanent or temporary injuries while at work.

The Employees' State Insurance Act, 1948—This Act deals with matters of social security and governs the grant to industrial workers of insurance (cash) benefits against risks of sickness, injuries of disablement (temporary or permanent) sustained during employment and those of medical care in all contingencies (including maternity benefits for women workers).

The medical benefits for those insured and the members of their families include free medical treatment at the employees' State insurance dispensaries, preventive treatment (such as vaccination and inoculation), medical care and attention during confinement in maternity cases, etc.

The scheme applies to all perennial power-factories employing twenty or more persons. In implemented areas it is obligatory on all employees working in factories falling within the purview of the Act (who draw a monthly remuneration not exceeding Rs 400) to be insured under the scheme, the individual contributing his share at roughly 2¼ per cent and the employer at 1½ per cent of the wage bill. In non-implemented areas only the empolyer's special contribution is payable at the rate of ¾ per cent of the employees' wage bill.

The scheme was extended to Mathura on March 31, 1963, and the employees' State insurance dispensary at Krishna Nagar (in Mathura city) was set up the same year. Up to December 31, 1963, the number of insurants from the 17 factories to which the Act applies was 1,850, the number of persons availing themselves of medical benefits being 7,968.

The Employees' Provident Fund Act, 1952—The Act is applicable to factories and other establishments employing 20 persons or more, to those which have been in existence for at least 5 years and employ less than 50 persons and to those which have been in existence for at least 3 years but employ 50 workers or more. An employee whose monthly emoluments do not exceed Rs 1,000 (including dearness allowance, retaining allowances if any and cash value of food concessions) becomes eligible for the benefits of provident fund if he has completed a year's continuous service or 240 days of actual work within a period of 12 months or less in a factory or an establishment. It is obligatory on the part of the management to deduct contributions at the minimum rate of 6¼ per cent of the employees' total wages (including dearness allowance). Under the provisions of the Act, a member of the fund can take an advance for financing life insurance policies and purchasing a dwelling site or buying or constructing a house and a non-refundable illness advance in case of hospitalisation lasting for a month or more, undergoing a major surgical operation or having tuberculosis, leprosy, paralysis, cancer or asthma and having been granted leave by the employer for such medical treatment. The scheme was extended to Mathura on January 1, 1956 and as on April 30, 1965, the number of members from the 19 factories and other establishments to which the Act applies was 1,436 (out of a total of 2,471), the amount of contribution per month being Rs 24,071.75.

Labour Welfare Centres

The only labour welfare centre in the district, located at Kachi Sarak, near Masani, an industrial area of the city, was established on March 6, 1960. It runs a homœopathic dispensary with a doctor, compounder, midwife and *dai* who attend to those coming to the centre for medical aid and advice. Maternity service is also rendered and milk is distributed free to children, expectant mothers and patients. It also organises welfare, recreational and cultural activities, runs sewing and tailoring and adult classes and has a reading room and arrangements for wrestling and physical exercises.

It has a welfare advisory committee, a district labour welfare advisory committee (with a non-official president) and a district labour welfare tournament committee (with the district magistrate as president) each having, among other members, representatives of the employees.

OLD-AGE PENSIONS

The old-age pension scheme, which came into force in the district on December 1, 1957, regulates the provision of a pension of Rs 20 per month

to old and destitute persons of 60 years of age and above who have no means of subsistence or support. It is administered by the labour commissioner, U. P., but the verification of age, income, etc., is done at the district level. The number of persons receiving such pension on January 1, 1965, was 424 of which 197 were women, the tahsilwise break-up being as follows:

Tahsil	Number of beneficiaries		
	Men	Women	Total
Mathura	129	152	281
Mat	36	19	55
Sadabad	32	15	47
Chhata	30	11	41
Total ..	227	197	424

PROHIBITION

Prohibition extends only to Vrindaban in the district, the scheme having been introduced there in 1947. The only excise shop (which started functioning on December 12, 1962) in that town was closed down on April 1, 1963. Offences under the excise laws are punishable under The Opium Act, 1857; The U. P. Excise Act, 1910; and The Dangerous Drugs Act, 1930. The number of excise offences detected and that of cases prosecuted since April 1, 1947, in Vrindaban is as detailed below:

Year	Offences detected	Prosecuted and convicted
1947-48	nil	nil
1948-49	nil	nil
1949-50	85	54
1950-51	51	46
1951-52	46	37
1952-53	24	22
1953-54	9	9
1954-55	2	2
1955-56	8	8
1956-57	3	3
1957-58	8	8
1958-59	3	nil
1959-60	17	17
1960-61	10	10
1961-62	6	6
962-63	4	4
1963-64		4 Pending in cour

Availability of intoxicants in the near vicinity, lack of public cooperation in reporting infringements of prohibition laws and the reluctance of the public to give evidence in courts of law against offenders are the main difficulties encountered in the enforcement of prohibition.

For discouraging indulgence in liquor and other intoxicants in the rest of the district, government set up in April, 1947, a district temperance society consisting of officials and influential non-officials, under which there are 9 centres – one each at Anta Pada (Mathura), Bharatpur Darwaza (Mathura), Kishorepura (Vrindaban), Radha Niwas (Vrindaban), Raya, Baldeo, Chhata, Kosi Kalan and Barsana, the activities being carried out through 4 subcommittees, each with a prohibition organiser and an honorary *pracharak* (preacher). The message of prohibition is carried through by moral and religious pressure, persuasion and personal contacts. The work done by the prohibition organiser and the *pracharak* is supervised by a regional social and prohibition officer who resides at Kanpur. Prohibition publicity camps and stalls are set up in large public gatherings and religious fairs, particularly the Rath mela, Janmashtami, Jhulan-utsav (all 3 at Vrindaban), Dev Chhath mela (at Baldeo) and the planning and development exhibition at Chhata where the message of prohibition is propagated through cinema slides, film strips, short plays, posters, free distribution of leaflets, etc.

There are 6 prohibition centres in the district which carry out propaganda. Prohibition boards depicting the disastrous effects of drugs and liquor are also set up at prominent places.

The quota system for the supply of liquor, under which excise licensees can obtain for sale only a fixed quota of intoxicants, is applicable in the district. There is no sale of liquors and intoxicants on Tuesdays, other 'dry' days being observed on Holi, Diwali, Independence Day, October 2 (the birthday of Gandhiji) and January 30 (the day of his assassination). The hours of sale of country spirit, bhang and ganja and the quantity sold to an individual at a time are restricted in licensed retail shops.

ADVANCEMENT OF SCHEDULED CASTES AND OTHER BACKWARD CLASSES

The work of the amelioration of the Scheduled Castes and Other Backward Classes was taken up in the district in an organised manner with the establishment of the Harijan Sahayak department in 1955. A social welfare officer was appointed in 1955-56 and a Harijan welfare officer in 1957-58, the 2 posts being merged on August 1, 1961, when one officer (designated district Harijan and social welfare officer) was appointed. He is assisted by a staff of 3 clerks, 3 supervisors, 2 social workers and 2 peons. The Harijan welfare staff in the district works under the administrative control of the district planning officer as a part of the coordinated planning scheme.

The district Harijan Sahayak Committee, of which the chairman of the Zila Parishad is the president and the district planning officer the secretary, has a supervisory function and advises the Zila Parishad and other local bodies on matters relating to the welfare of the Scheduled Castes, Denotified Tribes and Other Backward Classes and provides educational facilities (including vocational and technical education) for the

children of these groups. It organises Harijan *sammelans* and community dinners, etc., and educates the public regarding the provisions of the Untouchability (Offences) Act, 1955.

Among the non-official bodies engaged in the uplift of the groups and the eradication of the evils of untouchability, etc., are the Dalit Varg Sangh and the Backward Class Federation.

The facilities made available by the State Government to the members of these groups in the district are the relaxation of the time and upper age limit for admission to certain educational institutions, free tuition, stipends, scholarships and financial assistance for the purchase of books and stationery and the providing of free hostel facilities. The number of stipends sanctioned for the members of the Scheduled Castes and Other Backward Classes was 381 and 179 respectively in 1963-64, the amount involved being Rs 41,104 and Rs 14,010, respectively. Those sanctioned for the Denotified Tribes and financed under a scheme sponsored by the Central Government were 27 during the same period and amounted to Rs 948. The State Government provides free accommodation at Mathura for about 40 neglected students of these groups every year and also supplies newspapers, etc., the annual expenditure being Rs 1,560.

The development blocks help these people to purchase livestock, fertilisers and agricultural implements and to obtain loans from the government seed stores. During the Second Five-year Plan period the Harijan welfare department spent Rs 14,400 in all having distributed Rs 6,200 to 25 farmers of the Scheduled Castes, Rs 5,300 to 11 farmers of the Denotified Tribes and Rs 2,900 to 10 farmers of the Other Backward Classes. Rupees 64,700 has been sanctioned for such agricultural development under the Third Plan during 1961—64, the distribution for the farmers of the first 2 groups being Rs 41,560 and Rs 23,140, respectively.

The people of these groups are being encouraged to augment their earnings by taking increasingly to such cottage industries as spinning, sewing and shoe-making and running poultry farms and piggeries, etc. During the Second Five-year Plan period Rs 25,350 was spent on starting small-scale industries for the members of these groups, the distribution being Rs 11,400 for 49 persons of the Scheduled Castes, Rs 11,000 to 37 persons of the Other Backward Classes and Rs 2,950 for 11 members of the Denotified Tribes. A further sum of Rs 42,425 has been distributed in the Third Plan period (up to 1963-64), the members of the Scheduled Castes getting Rs 23,925 and the rest going to the Denotified Tribes.

During the First and Second Five-year Plan periods Rs 10,200 and Rs 22,432 were spent among 11 and 104 persons, respectively on the repair of old dwellings and the construction of new tenements. During the Third Plan period (up to 1963-64), Rs 52,500 was sanctioned for the same purpose, Rs 31,500 to the Scheduled Castes and the rest to the

Denotified Tribes. A sum of Rs 19,500 was also spent in purchasing work sites and house sites for the members of the Scheduled Castes during 1961—64. To provide drinking water in localities where Harijans live in large numbers, 45 wells were sunk and repaired during the First Five-year Plan period and 143 during the Second, the expenditure incurred being Rs 28,445 and Rs 25,111 respectively, Rs 1,08,000 being sanctioned for sinking 216 wells during the Third Plan period (up to 1963-64). Sanitation in such localities was improved at a cost of Rs 4,000 in 1962-63.

The State Government spends Rs 200 annually on organising anti-touchability weeks and intercaste dinners and in giving subsidies to non-official organisations for the eradication of untouchability in the district. The Kankera *gram sabha* (in tahsil Chhata) was awarded Rs 1,200 in 1964 by the State Government for laudable work done in the cause of the removal of untouchability.

CHARITABLE ENDOWMENTS

Hindu Trusts

Although there are many private Hindu trusts in the district, according to the records of the treasurer of charitable endowments, U. P., there are only 6 in Mathura of which he is the treasurer and the district magistrate the *ex officio* president, a brief account of each following.

George Vijai Athgarh Irrigation Trust, Mathura—Founded by the chief of the state of Athgarh in Orissa and created under a government notification, dated March 8, 1928, this trust has a property yielding an annual income of Rs 2,590 which is spent mainly on the sinking and maintenance of wells for irrigation and the excavation of tanks. It is managed by a committee of 3.

Sri Radha Madhav Bhandar Trust, Mathura—This, a purely religious trust, was founded by the ruler of the Gwalior State (Balwant Rao Sahib Sindhia) on February 20, 1913. Managed by a committee of 5, it has property yielding an annual income of Rs 8,316 which is spent on awarding stipends to 135 sadhus and on free distribution of food (*sadabart*) at the rate of Rs 1.50 a day.

Narain Das Dharamshala Trust, Mathura—Founded and created by Mangi Lal of Mathura under a government notification, dated April 17, 1894, this trust has a property yielding an annual income of Rs 2,866 and an annuity of Rs 2,553. The income is spent mainly on the maintenance of the Sri Gopalji Maharaj temple at Vrindaban, a Sanskrit *pathshala* (school) and a place where 2 persons are fed daily. It also awards scholarships to 4 students at the rate of Rs 12 each per month and pays Rs 7.50 per month for feeding birds. It is managed by a committee of 4.

Singhi Krishna Singh Trust, Mathura—Founded by Singhi Krishna Singh and constituted under a government notification, dated May 17, 1915, the property of the trust yields an annual income of Rs 1,361.

It also gets an annuity of Rs 888, its affairs being managed by a committee of 4. It awards stipends to 20 widows at the rate of Rs 8 each per month and incurs some expenditure on feeding Bengali sadhus.

Kishori Anathalaya Trust, Govardhan—This trust which has property yielding an annual income of Rs 4,500, was founded and constituted by Kishori Lal Khattri, under a government notification dated August 7, 1915. It is managed by a committee of 6. The income is spent on awarding stipends to 20 widows at the rate of Rs 4 each per month, distributing free food and maintaining an orphanage where 15 orphans are taught and brought up.

Cassey Nath Mullick Trust, Mathura—This is a branch of a trust at Calcutta from where a sum of Rs 350 a month for awarding stipends to destitutes and Rs 1,800 annually for the purchase and distribution of blankets are received through the administrator general of West Bengal.

Muslim Trusts

There are 4 Shia and 56 Sunni *waqfs* (trusts) in the district, registered with their own central boards of *waqfs*, the more important being mentioned below:

Waqf Syed Sadaqat Ali Saheb—This (Shia) waqf was created by Syed Sadaqat Ali, on March 1, 1909, by endowing property yielding an income of Rs 78 per annum which is spent on activities connected with the celebrations of Moharram.

Waqf Aulad Ali Saheb—This (Shia) waqf was founded by Aulad Ali on February 7, 1918, by endowing a property yielding an annual income of Rs 110, half of which is meant for meeting the expenses of maintaining and illuminating the mosque at village Shahpur Gausna (pargana Mahaban) and half for defraying the cost of congregations meeting in it.

Waqf Jama Masjid—This (Sunni) waqf was created by Nawab Abdul Ghani Khan, by endowing property yielding an annual income of Rs 6,000 which is spent on the maintenance of the masjid which is in Mathura city.

Waqfs Latafat Ali Khan—These 2 Sunni waqfs were created and founded by Latafat Ali Khan, on February 23, 1899, and February 4, 1919, by endowing property yielding an annual income of Rs 2,986 and Rs 558, respectively, the income being spent on charity.

CHAPTER XVIII

PUBLIC LIFE AND VOLUNTARY SOCIAL SERVICE ORGANISATIONS

REPRESENTATION OF DISTRICT IN LEGISLATURES

Political Parties

The political parties active in the district function on an all-India level, none being of purely local standing. It is difficult to assess the numerical strength of the membership of these parties as it is subject to change from time to time. From the results of the general elections of 1962 it emerges that the major political parties in the district are the Indian National Congress, the Socialist, the Jan Sangh and the Swatantra. The Indian National Congress, the Communist, the Jan Sangh, the Ram Rajya Parishad and the Socialist were the five parties which contested all the three general elections in the district, those of 1957 and 1962 also being contested by the Praja Socialist Party. The parties contesting only one of these elections were the Kisan Mazdoor Praja Party and the Scheduled Castes Federation in 1952 and the Swatantra and the Republican in 1962.

Each party has its own district committee, regional subcommittees and other primary units in the district. Except the district commitee, which has its office at the headquarters of the district, the others function (under the aegis of the district body) in the tahsils and villages, with separate offices and office-bearers.

Vidhan Sabha (Legislative Assembly)

For the general elections to the Vidhan Sabha in 1952 the district was divided into 5 constituencies—those of Mathura (South), Mathura (North), Sadabad (East), Mat-cum-Sadabad (West) and Chhata—for the return of 6 members, 4 being single-member and one (Mat-cum-Sadabad, West) a double-member constituency (one of the seats being reserved for a member of the Scheduled Castes). There were 41 contestants in all.

For the general elections of 1957, the constituencies were delimited in 1956 into those of Mathura, Govardhan, Chhata, Mat and Sadabad but their number and that of the seats remained unchanged, Mat becoming a double-member constituency with one seat reserved for the Scheduled Castes. There were 27 candidates in the field.

For the general elections of 1962, the constituencies were again delimited in 1961 and the district was divided into 6 single-member constituencies—those of Mathura, Govardhan, Chhata, Mat, Gokul and Sadabad—to return as many candidates, the Gokul constituency seat being reserved for a member of the Scheduled Castes. 47 candidates contested the elections.

In 1952 the number of electors in the district was 4,47,200, the votes (calculated on the basis of one vote per elector in a single-member constituency and two votes per elector in a double-member constituency) numbered 5,88,500 the number of votes actually cast being 2,84,079 and that of valid votes polled 2,73,981. In the general elections of 1957 and 1962 the electors numbered 5,03,140 and 5,53,701, the number of votes (calculated as in 1957) was 6,61,295 and 5,53,701, the votes actually cast were 3,52,243 and 2,94,904 and the number of valid votes 3,45,632 and 2,78,752 respectively. Given below is a statement indicating the number of seats contested and won by the different political parties and the number and percentage of valid votes polled in favour of candidates set up by each in the three general elections to the Legislative Assembly constituencies.

Party/Independents	1952				1957				1962			
	Contestants	Seats won	Valid votes polled	Percentage	Contestants	Seats won	Valid votes polled	Percentage	Contestants	Seats won	Valid votes polled	Percentage
Communist	1	..	1,066	0·39	1	..	4,572	1·32	1	.	7,070	2·53
Congress	6	6	1,08,003	39·42	6	5	1,57,653	45·61	6	4	95,583	34·28
Independents	17	..	93,103	33·98	8	1	79,412	22·98	15	.	34,088	12·22
Jan Sangh		..	25 596	945	5	..	48,032	13·90	5	..	53,040	19·03
Kisan Mazdoor Praja	3	..	5,979	2·16	..	..	..	..	..	..	..	..
Praja Socialist	—	—	—	—	5	—	53,722	15·54	2	..	1,513	0·55
Ram Rajya Parishad	2	—	6,637	2·0	2	..	2,241	0·65	1	..	475	0·17
Republican	—	—	..	..	—	..	..	..	6	..	26,369	9·47
Scheduled Castes Federation	1	..	8,671	3·13	..	..	..	..	..	..	..	..
Socialist	6	..	24,925	9·07	..	..	..	..	6	2	42,624	15·29
Swatantra	..	..	—	—	—	..	..	..	5	..	17,990	6·46
Total ..	41	6	2,73,981	100	27	6	3,45,632	100	47	6	2,78,752	100

Vidhan Parishad (Legislative Council)

For the biennial elections to the Vidhan Parishad in 1952 and 1954, the district was constituted into 4 constituencies—the U. P. Legislative Assembly; U. P. (West) Teachers; U. P. (West) Graduates; and U. P. (West) Local Authorities. For the biennial elections of 1958 and 1960 the last three were delimited and designated the Agra Teachers; Agra Graduates; and Agra Local Authorities constituencies respectively. For the biennial elections of 1964 and 1966, the position regarding the Assembly; Graduates; and Teachers constituencies remained the same as that obtaining in 1958 and 1960, but the Agra Local Authorities constituency was again delimited and designated the Mainpuri-cum-Etah-cum-Mathura Local Authorities constituency. From 1952 to 1966 the district was represented in the Vidhan Parishad by 4 residents of whom a member of the Congress Party and one of the Nationalist Party were elected in 1952 to represent the Local Authorities and Teachers constituencies, the former being re-elected in 1954 and the latter as an Independent in 1958; the third, a woman member of the Congress Party, was elected in 1958 from the Legislative Assembly constituency and the fourth—a sitting member—belonging to the Congress Party, was elected in 1960 and again in 1966 from the Local Authorities constituency, his term expiring on May 5, 1972.

Lok Sabha

For the elections to the Lok Sabha (House of the People) in 1952 the district was constituted into the single constituency of Mathura (West) for the return of one member. There were 6 contestants.

For the general elections of 1957 and 1962, the position remained the same as that obtaining in 1952. Six candidates contested the elections in 1957 and 7 in 1962.

The number of votes actually cast in the elections of 1952 was 1,82,667, that of valid votes polled being 1,82,335. The total votes actually cast in the elections of 1957 and 1962 were respectively 2,34,155 and 2,19,016 the number of valid votes polled being 2,34,019 and 2,37,491 respectively.

The statement below shows the number and seats contested and won by different political parties and the number and percentage of valid votes polled by each in the district in the three general elections to the Lok Sabha.

Party/Independents	1952				1957				1962			
	Contestants	Seats won	Valid votes polled	Percentage	Contestants	Seats won	Valid votes polled	Percentage	Contestants	Seats won	Valid votes polled	Percentage
Congress	1	1	71,235	39·07	1	..	69,209	29·57	1	1	78,062	32·88
Independents	2	..	64,127	35·17	4	1	1,41,190	60·34	2	..	59,335	24·99
Jan Sangh	..	..	..	..	1	..	23,620	10·09	1	..	37,327	15·73
Kisan Mazdoor Praja	1	..	7,847	4·30	..	..	..	..	..	..	..	..
Ram Rajya Parishad.	1	..	21,335	11·76	..	..	..	..	1	..	6,955	2·95
Republican	—	..	..	—	..	..	..	1	1	..	26,543	11·12
Socialist	1	..	17,791	9·76	..	..	..	..	1	..	29,269	12·33
Total ..	6	1	1,82,335	100	6	1	2,34,019	100	7	1	2,37,491	100

Newspapers And Periodicals

Nairang-mazamin, published about 1883, is said to be the oldest known monthly paper of the district. In 1900 there were 4 newspapers that were published in Mathura, but they had a limited circulation and were discontinued for lack of subscribers. About 1911 there were 14 printing presses in the district, 13 being in Mathura and one in Vrindaban, the only periodical (which ceased to exist in course of time) being a religious magazine, the *Nigam Agam Chandrika*, which was published every 2 months from the Sudarshan Press by the Nigam Agam Mandili Society. Those published about, 915 were *Upanyas Prachar*, a Hindi monthly printed at the Madan Gopal Press, Vrindaban ; *Prem*, a Hindi weekly printed every Wednesday by the Prem Mahavidyalaya Press, Vrindaban ; *Bhargava Patrika*, monthly journal in Hindi, printed by the Ram Narain Press, Mathura, *Acharya*, a Hindi and Bengali bi-monthly, printed at the Fine Arts Press, Vrindaban ; *Krishna Chaitanya Chandrika*, a monthly in Hindi, also printed at the same press ; and *Banaushadhi Prakash*, a monthly botanical magazine in Hindi printed at the Sri Madan Gopal Press, Vrindaban.

During the post-independence period there has been a marked increase in the number of printing presses, there being 94 on April 30, 1965, the number of newspapers and periodicals published in different languages in the year of commencement stated in parenthesis against each) is given below.

Hindi

The dailies published in the district are *Nav Prabhat* (1954), *Amar Ujala* (1959) and *Karmath Kisan* (1964), the first 2 being published from Mathura and the third from Sadabad. *Amar Ujala* had a circulation of 10,000 a month in 1964.

Among the Hindi weeklies published from the district are *Jain Sandesh* (1951), *Ahimsa* (1954), *Janta* (1956), *Nai Umang* (1956), *Jat Veer* (1956), *Jhonpri* (1957), *Geeta Sandesh Weekly* (1957), *Naya Mazdoor* (1958), *Nai-Lohar* (1959), *Braj Bani* (1959), *Braj Sandesh* (1960), *Yug Samachar* (1960), *Bunkar* (1960), *Geeta Samachar* (1961), *Veena-ki-Jhankar* (1961), *Yamuna Times* (1962), *Professor* (1963), *Thokar* (1963), *Braj Kendra* (1963), *Jagat Times* (1963), *Braj Kesari* (1964), *Hiloren* (1964), *Mathura Times* (1964), *Vrindaban Samachar* (1964), *Agraneeti* (1964), and *Sadmarg* (1964).

The Hindi fortnightlies are *Vir Sandesh* (1954), *Vyapar Patrika* (1956), *Jeewan Yag* (1959), *Mahila Jagaran* (1959), *Jat Veer* (1960), *Braj Basi* 1960), *Braj Sahkarita* (1961), *Braj Bani* (1963), *Yug-Nirman-Yojna* (1964), *Mathura Samachar* (1964) and *Guru Bani* (1964).

The 32 Hindi monthlies published in the district are *Dharam Jyoti* (1954), *Vishwa Kalyan* (1954), *Bhartiya Shabda Pratiyogyata* (1954), *Rishi-Jeewan* (1956), *Chhatra-Bandhu* (1956), *Pauranik Gathaein* (1956), *Rishi-Jeewan* (1956), *Chhatra-Bandhu* (1956), *Paurauck Gathacin* (1956), *Dharmik Granth Pracharak* (1956), *Prem Sandesh* (1956), *Shikshak* (1957), *Jat Kesari* (1957), *Vyaparik Akash Bani* (1957), *Sadhan* (1957), *Gayatri Pariwar Patrika* (1958), *Jaiswal-Jain* (1958), *Brij Bharti* (1958), *Hit Sandesh* (1959), *Nayi Brahman* (1959), *Sunita* (1960), *Jhalikyan* (1960), *Panchwani* (1960), *Sri Bhagwat Patrika* (1961), *Sawan Bhadon* (1961) *Akhand Jyoti* (1961), *Khadi Gramoday Sangh* (1962), *Gharelu-Vyapar-Patrika* (1962), *Tapo-Bhumi* (1962), *Sansar Sangh* (1963), *Hit Sudha* (1963) and *Shikshak Sansar* (1964). *Chaturvedi Samachar*, also a Hindi monthly was started in 1959 from Mathura but ceased publication in 1960.

The only Hindi bi-monthly, *Bhagwat Vimarsh* (1963), is published from Vrindaban.

Among the Hindi quarterlies are *Chatur Shreni Vaish* (1957), *Sandesh* (1957), *Nad Sudha* (1957), *Jain Sandesh-Shodhanka* (1958) and *Sawan Bhadon* (1959), all published from Mathura, and *Gautam Brahmin Patrika* (1959) and *Gautam* (1959), both published from Vrindaban.

Braj Darshan (1961), a Hindi half-yearly magazine, is published from Mathura.

The annual Hindi publications of the district include, *Gramalok* (1955), *Kaumudi* (1955), *Jyotsna* (1956), *Shishu Gandiva* (1958) and *Divyalok* (1960).

Urdu

Ithad-e-Duniya, a monthly, is being published from Vrindaban since 1956 and is the only Urdu publication of the district.

English

There are 2 English monthlies that are published in the district : *World Federation* (1963) (from Vrindaban) and *Sadhan* (1964) (from Mathura).

Hindi-English

Vichar Sar (1954)—a fortnightly, *Sri Shankaracharya Updeshamrat* (1961)—a monthly and the *Journal of Education* (1959)—a half-yearly are all published from Mathura, *Braj-Veena* (1959) from Chhata, *Nav Prabhat* (1959) from Bisawar, *Braj Madhuri* (1963) from Mat, *Panch-Janya* (1963) and *Pram Bharti* (1963) from Vrindaban, *Bharti* (1960), *Pitambar* (1960), *Jawahar Jyoti* (1960) and *Basundhra* (1960), all from Mathura, *Morki* (1964), *Gram Sewak Patrika* (1964), *Gandhi Gaurav* (1964) and *Prabhat* (1964), all annuals, are Hindi-English publications.

Other Languages

Brij Madhuri (1959), a Hindi-English-Bengali-Gujarati monthly and *Sri Mad Ballabh Prakash* (1959), a Hindi-Gujarati bi-monthly, both published from Vrindaban, and *Gyan Ganga* (1963) from Kosi, *Brajeshwari* (1964) from Barsana and *Gandhi-Joti* (1964), all Hindi-English-Sanskrit annuals, are some of the other periodicals published in the district. *Him Jyoti* (1964), a Nepali annual, is published by the *Nepali Chhatra Sangh,* Vrindaban.

Other Periodicals

The Hindi dailies published outside the district but read by the people of the district are *Hindustan, Nav Bharat Times* and *Bharat, Dharmayug, Saptahik Hindustan, Sarita, Navneet, Niharika, Sarika, Kadambini, Nai Kahaniyan, Urdu Sahitya, Maya, Manohar Kahaniyan, Madhuri, Natraj, Sushma, Urvashi, Chandamama, Nandan, Parag* and *Raja Bhaiya* are popular Hindi periodicals in the district. Some Urdu dailies and periodicals—*Milap, Pratap, Aajkal, Beeswin Sadi, Shama* and *Tej Weekly*—command a good sale among the Urdu-knowing people of the district. Among the English dailies read are *The Statesman, The Times of India, The Hindustan Times* and *The Indian Express* (all published from Delhi), *The Northern India Patrika* (published from Allahabad) and *National Herald* (a Lucknow publication) ; the English weeklies read are *Blitz, The Current Weekly, Link, Screen, The Illustrated Weekly of India* and *Sport and Pastime ;* the English fortnightlies are *Filmfare, Star and Style* and *Caravan* and the English monthlies *Imprint Life, The Mirror, Picturepost* and *Reader's Digest.*

VOLUNTARY SOCIAL SERVICE ORGANISATIONS

In the past voluntary social service organisations in the district depended almost entirely on the philanthropy and missionary zeal of the people but with the posting to the district in 1955-56 of a social welfare officer and in 1957-58 of a Harijan welfare officer belonging to the State Harijan Sahayak department), (the two posts being merged on August 1, 1961, and the new officer being designated district Harijan and social welfare officer), efforts have been made to place voluntary organisations on a sound footing and to co-ordinate their activities with those of the governmental institutions in the field. The district Harijan and social welfare officer supervises the working of institutions run by the State and implements the various social welfare schemes initiated by this department. Among these may be mentioned those organised by the Nagar Samaj Kalyan Samiti, Mathura, under the aegis of which certain Mohalla Samaj Kalyan Samitis, one each at Brajashram, Antapada, Krishnapuri, Bengalighat, Gali Pirpanch, Gatashram Tila, Swamighat and Balmiki Basti (all

in Mathura), at Govardhan, Mandi Ram Dass and at Purana Shahar in Vrindaban, etc., have been functioning since 1956 The department also gives guidance as well as financial assistance to non-official welfare agencies.

There are a number of voluntary social service organisations in the district for looking after certain social and economic needs of the people in general and the special needs of the socially neglected in particular, the more important being mentioned below.

Orphanages

Among the orphanages in the district are the Tyagi Baba Mahila Vidyalaya, Mathura, and the Kishori Anathalaya, Govardhan, the former having been established in 1956 and the latter in 1959 (as a constituent part of the Kishori Anathalaya Trust, Govardhan, which was founded in 1915). They are open to orphans of all castes and creeds and their common objectives is to provide shelter, food and clothing, free general education and some vocational training in embroidery, tailoring and knitting, etc., to the inmates so as to make them self-supporting, the numbers in 1963-64, being 30 women and 11 boys respectively in these 2 orphanages. The former receives an annual grant of Rs 3,000 from the State education department and the latter Rs 300 per annum from the district Harijan and social welfare officer, Mathura.

Rescue and After-care Home

In order to implement government's social and moral hygiene schemes, a Zila Sharanalaya-evam Praveshanalaya (Mahila) Kendra (district shelter-cum-reception home for women) was opened by the Harijan and social welfare department at Swamighat in Mathura in November, 1962. It is intended to serve as a temporary three-month transit camp for women and girls discharged from correctional and non-correctional institutions and those rescued from moral danger. It endeavours to promote the physical and moral welfare of its inmates and to inculcate in them a feeling of service by providing them with vocational training in embroidery, tailoring, knitting, etc. It has accommodation for 15 women, there being 4 inmates on January 1, 1965. The institution is under the supervision of an assistant superintendent of the department.

Institutions for Community Welfare

The Samaj Sudhar-evam-Gram Sudhar Dal, the Sewak Sangh and the Sewa Samiti (the last named having been established as early as 1917) render help to the people during exhibitions, fairs and natural calamities and provide medical and other types of relief for the needy and distressed. The Sewa Samiti runs a dispensary in Mathura city which renders medical aid, the number of patients treated in 1959 being 55,842 and those receiving expensive and rare medicines free of cost, 4,800. It also endeavours to create in the people an awareness of the

importance of child welfare, co-odinates the activities of local child welfare organisations and celebrates Children's Day (November 14) every year. A Bal Bhawan is also run by it in which provision is made for various child welfare activities, about 2,000 children having been benefited during 1961. During 1960 it helped in tracing 350 lost children. It receives financial aid from the health and the Harijan and social welfare departments, the central welfare board and the Mathura municipal board. The other two bodies depend on grants received from the government.

The Mathura branch of the Bharat Sewak Samaj endeavours to find and develop avenues of voluntary service for those who are prepared to do such work, to promote their advancement and to mitigate the privations and hardships of those who are socially and economically backward. It works on a non-political basis, organising camps for youths, teachers, students and adults and rendering *shramdan* (voluntary labour) to execute public utility works and the like.

The Bharat Scouts and Guides Association is a branch of the All-India body of the same name. It organises scouts' and guides' training camps, outings, rallies, campfires, etc., renders voluntary service during fairs and cultural functions and carries out rescue and relief work during calamities (such as floods and epidemics) for which it maintains a trained personnel. Some of the other activities undertaken by the older Scouts and guides are literacy drives, village uplift, Haijan welfare, locating lost children, rescuing people from fire and drowning, cleanliness drives, etc. It receives donations from its parent body and the Harijan and social welfare department.

The Arya Samaj runs a library and a home to accommodate destitute women and organises cultural and other recreational activities for the benefit of women. It depends on the grant received from the Harijan and social welfare department.

Institutions for Women's Welfare

There are a number of organisations which are meant exclusively for dealing with women's needs, a brief account of the more important being given below.

Mahila Kalyan Bhawan—This institution was established with the aim of improving the social and economic condition of women in Mathura city, where it runs a condensed course for *gram sevikas* (women village-level workers) and provides training in some craft or trades like tailoring, knitting, embroidery, etc., 32 women having been trained in different handicrafts and 28 as *gram sevikas* since its inception. It receives donations from the State and the public.

Chaturvedi Mahila Shilp Vidyalaya—This school imparts free vocational training to women of all castes and creeds in various handicrafts such as tailoring, knitting, crochet work, embroidery, music, etc., to enable them to become self-supporting, 600 having been trained since its inception. It received a grant of Rs 500 from the Harijan and social welfare department during 1963-64.

Mahila Shilp Sadan—This institution provides vocational training to girls and women in various crafts, music and dancing and has trained 143 up to 1961-62 since its inception. It depends on the financial aid it receives from the Harijan and social welfare and the industries departments and the municipal board of Mathura.

Gita Ashram—This institution has been providing such vocational training to women in knitting, tailoring, embroidery, crochet work, etc., for the last 14 years, as may lead to their finding remunerative work. The trainees have to attend a course at the end of which they are required to appear at an examination conducted by the directorate of cottage industries, U. P. The number of trainees awarded diplomas during 1961-62 was 8.

Institutions for Child and Youth Welfare

A number of child welfare organisations are functioning in the district, the more important being the Saraswati Shishu Mandir, Vrindaban and the Saraswati Shishu Mandir, Mathura (established in 1955 and 1956 respectively), which impart education to about 100 and 225 children and organise youth welfare activities such as Children's Day (November 14), folk-dances, debates, etc. During 1961 the former also arranged a tour of various places for 35 children and 3 teachers. The Hindi Bal Mandir runs a school (on the Montessori system) up to class V, its other activities being the organisation of cultural programmes, recreational activities, etc. The Champa Agarwal Bal Mandir is a nursery school (run on Montessori lines) which has 320 children. Its other activities are much the same as those of the Hindi Bal Mandir. The Bal Kalyan Kendra, the Bal Mandir and the Shishu Sadan (all in Mathura) contribute towards child welfare activities. The Harijan and social welfare department gives grants to these institutions from time to time.

Observation Home

An observation home was established at Krishnapuri in Mathura city in February, 1965, under the provisions of the U. P. Children Act, 1951. Its main objective is to prevent crime and devise means and measures for the reformation and rehabilitation of juvenile and adolescent offenders. It also seeks to arrange for their temporary shelter and food and at times for suitable occupation and employment.

Protective Home

A protective home was established at Mathura in February 1961, to provide shelter for women apprehended under the Suppression of Immoral Traffic in Women and Girls Act, 1956, to enable them to earn their livelihood and live a respectable life but in 1962-63 it was transferred to Agra.

Other Social Welfare Organisations

The organisations that work for the social, moral, educational and economic uplift of the Scheduled Castes and Other Backward Classes in the district are the Dalit Varg Sangh and the Backward Class Federation, their main objective being the removal of untouchability and other social evils existing among the masses. The former propagates literacy by persuading people to join night classes and also encourages them to adopt sanitary habits and the latter looks after the welfare of the members of its own group.

There is also a district temperance society that devotes itself to the promotion of temperance in particular and to prohibition in general.

CHAPTER XIX

PLACES OF INTEREST*

Aring (pargana and tahsil Mathura)

An agricultural village, this place lies in Lat. 27° 29′ N. and Long. 77° 32′ E., 19.31 km. west of Mathura and 6.44 km. east of Govardhan on the metalled road to Dig. Another metalled road leads to Radhakund in the north-west. There are many legends regarding the derivation of the name some of which are that it was named after Aringasur, a demon who was killed by Krishna ; that it has its basis in the Sanskrit root *ar* (implying hesitation) as it is said a certain tax was imposed by Krishna which the people of the place paid reluctantly : that *arang* is a local name for mart or bazar ; and that the original name was Arishta-grama, named after the *ritha* (*Sapindus detergent*) trees that grew here (*arishta* being the Sanskrit form of *ritha*).

The place is generally accounted to be one of the 24 small forests and has a sacred pond called Kilol Kund, a few temples — 3 of which are dedicated to Baldeva, Bihariji and Pipaleswar Mahadeva respectively and a mosque. A badly mutilated stone image of a Bodhisattava was found in the neighbourhood (which is now in the Prince of Wales Museum Bombay). There are also the remains of a mud fort built by Phunda Ram, a Jat, who held the adjacent territory in jagir under Surajmal, the Jat ruler of Bharatpur.

Aring was the scene of the defeat by General Lake of the Marathas in October, 1804. Until 1818, it was held in jagir by Baba Biswanath, a Kashmiri. On his death it was resumed and assessed to a revenue of Rs 6,447, the settlement being made with the resident Gaurua Rajputs In 1852 their estate was auctioned to Govind Dass, who made it a part of the endowment meant for the temple of Rangji at Vrindaban. It is said that in 1857 the British hanged in the fort here about 70 persons who had joined the freedom struggle.

Aring remained the headquarters of a pargana of the same name from 1803 to 1868 when it was amalgamated with the pargana of Mathura.

The village has a population of 5,052 and an area of 2,210.4 hectares, 1,861.9 hectares being cultivated (1,330.2 under food crops and the rest under commercial crops), the main crops being wheat, barley, gram, peas, sugar-cane and cotton. The main sources of irrigation are the distributary

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*Data regarding population, total area and occupied residential houses taken from census of 1961 ; those of cultivated area and land revenue pertain to 1371 Fasli (1963-64).

of the Agra canal (which flows close to the village) and some wells. The land revenue amounts to Rs 20,235. It falls in the Govardhan development block and is also the headquarters of a *nyaya* panchayat circle. It has an Ayurvedic dispensary, a veterinary hospital, a child welfare and maternity centre, a branch post-office, a panchayat *ghar*, a junior Basic school for boys and one for girls and a junior high school for boys and one for girls. A market is held on Sundays. Aring is a halting place on the route of the famous Ban Jatra of 84 kos where pilgrims usually stay for 7 days.

Bachh Gaon (pargana and tahsil Mathura)

This agricultural village lies on a metalled road in Lat. 27° 24′ N. and Long. 77° 29′ E., close to the Bharatpur border, at a distance of 24.14 km. south-west of Mathura. One of the legends about the derivation of its name is based on an incident in Krishna's life, who, when the jealous god Brahma took away the *bachchhe* (calves) from his herd, created others. Another is that Krishna had defeated Bachchhasur (a demon) at this site. The place has 2 shrines. It has a population of 5,012 and is spread over an area of 2,263 hectares of which 2,057.8 are under the plough, the main crops being wheat, barley, gram, peas, *masur*, *arhar*, jowar, *bajra* and maize. The annual revenue is Rs 15,471. It falls in the Govardhan development block, has 462 dwellings (mostly kutcha), a junior Basic school for boys and one for girls and is the headquarters of a *nyaya* panchayat circle. It is also well known for its folk songs and folk dances and is a halting place for the pilgrims performing the 84 kos long Ban Jatra.

Baldeo (pargana and tahsil Sadabad)

Baldeo stands in Lat. 27° 24′ N. and Long. 77° 49′ E., at a distance of 20.92 km. south-east of Mathura and 8.04 km. east-south-east of Mahaban, on the metalled road to Sadabad. It is also called Dauji and was originally known as Rirha. Its importance — and its name — is due to the location in it of the famous temple of Krishna's brother Balarama or Baldeva (built by one Shiam Das of Delhi about 200 years ago). On each of its 3 sides, the temple has an arcade of 3 bays and is surmounted by a truncated pyramidal tower. The main image in it is that of Baldeva (which is generally richly dressed and jewelled) and another life-size statue is supposed to represent his spouse, Revati. The precincts include 11 cloistered quadrangles where pilgrims and resident priests are accommodated. Near by is a brick-built tank called Kshir Sagar (sea of milk), Kshir Kund or Balbhadra Kund in which an idol was said to have been lying and a search revealed the statue of Baldeva which ever since has been regarded as the tutelary divinity of the place. As attempts to remove it to Gokul failed due to the cart carrying it breaking down, a shrine was erected for it on the spot. Adjacent to Kshir Sagar there

are a shrine dedicated to the god Harideva and 2 stone *chhattris* (cenotaphs) which commemorate 2 Brahmana priests, Harideva and Jagannath.

Baldeo has a police-station, a telegraph office, a telephone office, a junior Basic school, an inspection house, 2 dharmshalas, a family planning centre, a maternity centre, a veterinary hospital, an allopathic dispensary, an artificial insemination sub-centre and a cattle pound.

The area of the place is 181.7 hectares of which 125 are under the plough, the land revenue being Rs 2,125. The main crops are *bajra*, jowar, wheat, barley and gram, a tube-well and a distributary of the Ganga canal forming the chief source of irrigation. Electricity is supplied by the hydel station, Mathura. It contains 819 dwellings, the population being 4,745. It is an important halting place in the famous pilgrimage of Ban Jatra where a pilgrim usually stays for 7 days. A fair is held here on each of the following occasions: the 15th day of the bright half of Chaitra; the 6th day of the bright half of Bhadra; the 15th day of the bright half of Agrahayana; and Huranga (the day after Holi).

The place was administered under the Bengal Chaukidari Act of 1856 from 1859 to 1914 when it was constituted a town area. It consists of parts of 3 villages and is the headquarters of a stage I development block which was started on April 1, 1960, and has 8 *nyaya* panchayats, 62 *gaon sabhas* and a population of 91,911.

Bathan Kalan (pargana and tahsil Chhata)

An agricultural village 48 km. north-west of Mathura and 4.83 km. south-west of Kosi Kalan, Bathan Kalan lies on an unmetalled road in Lat. 27° 46′ N. and Long. 77° 24′ E. It is said to have got its name from the circumstance that Balarama sat down here to wait for his brother Krishna (the word *baithan* meaning to sit). It also means pasture-land. Near the village there is a large tank called Balbhadra Kund which has a stone ghat. About a kilometre and a half from the village between 2 groves (one of which is in Bathan Kalan) is Kokilban, the most celebrated of woods in Braj Bhasha poetry. There is in the village a masonry tank on the margin of which are several shrines and rooms for accommodation pilgrims. Adjoining is a *baradari* (structure with 12 or more arches or doors) built in 1870. The Huranga fair is held on the day after Holi when people throw coloured water and powder on each other and a Sham fight takes place between the women of the village who arm themselves with lathis and the men from the adjoining village of Jav, who defend themselves with bundles of twigs. The place which has a population of 2,794 covers an area of 2,123.8 hectares of which 1,703.7 are under cultivation, the Agra canal, masonry wells and some tanks forming the sources of irrigation. The land revenue amounts to Rs 13,827 and the main crops are wheat, barley, gram, peas, jowar, *bajra*, *arhar*, *urd*,

mung, cotton and sugar-cane. It has an inspection house (maintained by the canal department), a junior Basic school for boys and one for girls, a junior high school for boys and one for girls, a post-office, a cattle pound and 546 dwellings. It falls in the Nandgaon development block, is the headquarters of a *nyaya* panchayat circle and lies within the jurisdiction of the police-station of Kosi Kalan. It is a halting place on the route of the Ban Jatra where pilgrims usually stay for 7 days.

Barsana (pargana and tahsil Chhata)

Barsana lies in Lat. 27° 39′ N. and Long. 77° 23′ E., 49.89 km. north-west of Mathura, 16.09 km. south-west of Chhata and 19.31 km. north-west of Govardhan, all being connected by metalled roads. The name is a corruption of the Sanskrit compound Brahma-Sanu meaning Brahma's hill, the town being situated on the slopes and the foot of an elevation originally dedicated to the god Brahma (the 4 peaks of which are regarded as emblematic of the four-faced deity). According to Hindu belief it was the home of Radha (Krishna's favourite milkmaid). On one of the peaks is a group of old temples dedicated to Larliji (a local name for Radha) bounded by a high wall and on the other 3 are 3 buildings — Man Mandir, Dargah and Mor Kuti. The section between this hill and a second which is not as high is known as Sankari Khor (narrow opening) and a fair in honour of Radha and Krishna is held here in the month of Bhadra which has an average attendance of 1,00,000. Between Man Mandir and Mor Kuti there is a deep dell in the middle of which there is a masonry tank.

The birthday of Radha is celebrated on the 9th day of the bright half of Bhadra when from Mor Kuti — a structure built about 300 years ago on a rocky eminence on the east of the tank — women taking the part of Radha throw *laddus* (sweetmeats) down to the tank which, it is said, are eaten by Krishna who appears in the form of peacocks, perhaps the place Mor Kuti getting its name because of this legend, *mor* meaning peacock. The north of the tank is bounded by a steep ridge which is covered with trees and shrubs such as *dhau* (*Anogeissus latifolia*) *kadam* (*Anthocethalus cadamba*) and *pilu* (*Salvadora persica*), which the people do not cut because of the sacredness of the locality. The spot is idyllic and a few sadhus and people of deeply religious intent live in the secluded hills surrounding the grove. Paths through the thickets lead out of this dell. Along the top of the ridge there is a rustic path which is used by the people and the cattle of the small neighbouring village of Manpur.

A long flight of steps leads down from the summit of Brahma's hill to the town, which consists mostly of old ruined mansions and high but crumbling walls. About half way down is a temple of Mahibhan (Radha's grandfather). Originally Barsana was a mere hamlet of the adjoining village of unchagaon, but when Rup Ram founded the temple of Larliji

and also constructed the largest market place in the town with many walled garden (hardly any of which are now in existence) it grew in status. A *chhattri* commemorating Rup Ram himself and two others erected in memory of his relatives stand by the side of a large stone tank, known as Bhanokhar, the tank of Brikhbhan (Radha's father). Near it is another smaller tank, called Kirat after Radha's mother. On the margin of Bhanokhar is a two-storeyed pleasure house known as the Jal Mahal, supported on a series of vaulted colonnades opening on to the water. Rup Ram also erected stone ghats on the lake called Prem Sarovar, opposite which is a walled garden and a monument to Hemraj, his brother. Rup Ram constructed another large masonry tank for the people of a hamlet called Rup Nagar after him. There is another tank (called Priya Kund or Piri Pokhar), on the outskirts of Barsana which is faced with stone and in front of which stand 2 elegant stone *chhattris* which are situated at the foot of the hill.

In 1774 Najaf Khan plundered and destroyed the place in search of a hidden treasure, having overcome the resistance offered by 5,000 Jat soldiers.

The place has a population of 4,433 and covers an area of 872.9 hectares of which 642.6 are under the plough, the food crops produced being wheat, barley, gram, peas, *masur* and *bajra* and the commercial crops sugar-cane, cotton and rape-seed. The land revenue is Rs 7,265 for an area of 729.2 hectares. The place possesses a canal inspection house, a public works department rest house, 7 dharmsalas, a veterinary hospital, an artificial insemination centre, an allopathic dispensary, a family planning centre, a library, a cattle pound, an intermediate college, 2 junior Basic schools, a police-station, a telephone office and a post-office. It is included in the Nandgaon development block and is the headquarters of a *nyaya* panchayat circle. A big fair, held here on the eighth day of the bright half of Bhadra, when Radha's birthday is celebrated, is attended by 2,000 persons; another, attended by 5,000 persons, is held on the third day of the bright half of Bhadra (when Krishna is said to have broken a pot of curd); and a third, attended by about a lakh of people, is held on the colour-throwing day of the Holi festival. Barsana is an important halting place on the Ban Jatra route where pilgrims usually halt for 7 days. The State Government has brought under afforestation by planting such trees as *shisham* (*Dalbergia sisso*), babul, *kanji* (*Toddalia asiatica*), *siras* (*Albizzia stipulata*) and *papri* (*Buxus sempervirens*), over 2.02 hectares of land at Barasna.

Beri (pargana and tahsil Mathura)

This is a large agricultural village in Lat. 27° 19′ N. and Long. 77° 41′ E., 6.44 km. west of Farah on the unmetalled road running to 01 and about 22.53 km. south of Mathura. During the struggle for

freedom it was held by a body of Rajput zamindars against the British as a result of which it was confiscated by the latter and conferred on one Rao Mahendra Singh. The village has a temple of Siva, a population of 2,198 and an area of 767.1 hectares of which 704.6 are cultivated, the main crops being wheat, barley, gram, peas, *sarson,* jowar and *bajra.* The land revenue amounts to Rs 8,729. Beri possesses a sub-post-office, a junior Basic school for girls and another for boys, a junior high school and 176 houses. It lies within the jurisdiction of police-station Farah and falls in the Farah development block. A market is held every Tuesday.

Chhata (pargana and tahsil Chhata)

Chhata lies in Lat. 27° 44′ N. and Long. 77° 30′ E., on the national highway connecting Mathura and Delhi and is 33.8 km. north-west of the former. Other roads from the place lead to Nohjhil in the north-east, Barsana in the south-west and Govardhan in the south (at a distance of 20.9 km., 16.1 km. and 24.1 km., respectively). The place is connected by bus to Delhi, Agra, Govardhan, Shergarh and Barsana and gives its name to a railway station about 1 km. distant (on the Agra-Delhi line of the Central Railway).

It is said that it derives its name from an episode, Chhatra-dharana, in Krishna's life. The word *chhata* (meaning umbrella) probably refers to the stone towers which surmount the 2 high gateways of decorated stone-work of a fort-like serai (covering an area of 4.85 hectares) which has embattled walls and bastions and which is said to have been built in the reign either of Sher Shah Suri or of Akbar. A number of houses and shops have sprung up inside the serai, including the main market, the post-office (with telegraphic and telephonic facilities), the police-station, the tahsil office and the office of the town area committee.

In 1857, some zamindars, actively supported the freedom struggle and captured the serai. The British effected an entrance by blowing down one of the bastions and took the place. They also set fire to and destroyed part of the town, shot dead 22 freedom fighters and increased the revenue to one and a half times (for a year). The revenue village of Chhata, has an area of 2,449.9 hectares, 1,859.9 hectares being under the plough, wheat, barley, gram and peas being the chief crops produced and the commercial crops sugar-cane and cotton. The land revenue is Rs 21,734, the sources of irrigation being the Agra canal (Mat branch) and the Chhata minor. The town area, which covers 117.8 hectares, has a population of 8,859 with 1,463 houses of which 701 are assessed to taxation. Markets are held every Friday, the main commodities of trade being cloth, footwear and tobacco. A fair is also held each year on the occasion of Dasahra which is attended by about 4,000 persons. Chhata was administered under Act XX of 1856, from 1859, to 1914 when it was constituted a town area.

It is the headquarters of a stage I block of the same name which was opened on April 1, 1962, has a population of 64,223 and comprises 44 Gaon Sabhas and 10 *nyaya* panchayats. The town area has an allopathic dispensary, a maternity and child health centre, a family planning centre, a veterinary hospital, an artificial insemination centre, a cattle pound, a post-office, a police-station, an inspection house, 4 dharmsalas and a branch of the State Bank of India. It also has an intermediate college and a junior Basic school for boys and one for girls. A temple here—dedicated to Vishnu — is said to be about a hundred years old.

Chomuhan (pargana and tahsil Chhata)

An old agricultural village, Chomuhan lies in Lat. 27° 37′ N. and Long. 77° 36′ E., in the south of tahsil Chhata, 16.1 Km. north-west of Mathura and 12.9 km. south-east of Chhata (the tahsil headquarters) on the national highway which passes through it connecting it with Agra on the south and Delhi on the north. Government Roadways buses plying between Mathura and Delhi pass through the village. It is said to have derived its name from an ancient piece of sculpture (discovered in a field) supposed by some to represent the four-faced (*chomuha*) deity Brahma, but which is the pedestal of a Jain statue or column.

There are in the place the remains of a large brick serai said to have been erected in the reign of Sher Shah Suri and also of a Kos minar (tower) at a little distance. The village was bestowed as an endowment for educational purposes on Pandit Gangadhar (the founder of the Agra college) by Madhoji Sindhia when he was in possession of this area. During the freedom struggle the British burnt down the village for its anti-British activities and increased the revenue demand to one and a half times for a year.

The village has a population of 5,191 and covers an area of 2,040.4 hectares of which 1,831.6 hectares are cultivated, the land revenue being Rs 15,738. The food crops grown are wheat, gram, barley, peas, jowar, *bajra* and maize and the commercial crops sugar-cane and mustard. The main sources of irrigation are the Shergarh distributary, Chomuhan minor distributary and pakka wells. A market is held every Tuesday. A fair is also held on the 15th day of the bright half of Kartika at the temple of Brahmaji which is attended by about 10,000 persons.

Chomuhan is the headquarters of *nyaya* panchayat circle and of the Chomuhan development block (stage I) which has been functioning since October 1, 1961 The block has an area of about 37,785 hectares, a population of 59,005 and includes 54 Gaon Sabhas and 10 *nyaya* panchayats.

The place has a government allopathic dispensary, a family planning centre, a veterinary hospital, a post-office, a panchayat *ghar* and a co-operative seed store. The educational institutions comprise a junior Basic school for girls and one for boys, a junior high school for girls and a higher secondary school.

Farah (pargana and tahsil Mathura)

Farah lies is Lat. 27°19'N. and Long. 77°15'E., 25.7 km. south of Mathura on the Agra-Delhi national highway. The Yamuna flows about 2.4 km. north of the place which is also a railway station (lying between Agra and Mathura) of the Central Railway. It was founded by Akbar's mother, Hamida Begum, when Humayun was in exile. Ahmad Shah and Ibrahim Shah (both Suri claimants to the throne of Delhi) fought a battle here on March 18, 1555, which the former won. The place came into importance in 1737 when Surajmal (the Jat raja of Bharatpur) shifted the tahsil to it. To compensate for the removal of Jalesar which in 1874 had been taken away fomr Mathura and added to the district of Agra 84 villages (now in the pargana of Farah) were separated from Agra and attached to tahsil Mathura in 1879.

Farah is a town area formed by including parts of 5 revenue villages, has a population of 2,571, 371 residential houses and an area of 32.8 hectares of which 17.0 are cultivated, the principal crops being wheat, barley, jowar, *bajra,* maize, gram and mustard and the land revenue Rs 380. Kutcha and pakka wells are the only source of irrigation.

The place is also the headquarters of a stage II development block of the same name which has been functioning since October 2, 1956, and has a population of 56,377, 84 village, 62 Gaon Sabhas and 8 *nyaya* panchayats. In the Farah block near the town area the forest department has raised a plantation of *shisham*, babul and other trees in an area of 87.0 hectares, an avenue having also been put down along the Bombay-Delhi road which passes through Farah. It was administered under the provisions of the Bengal Chaukidari Act of 1856 from 1860, but was constituted a town area in 1914.

There are 2 small-scale iron foundaries and a cottage industry unit which makes carpets in the town. There are an allopathic dispensary, a maternity centre, a family planning centre, a veterinary hospital, an artificial insemination sub-centre, a post-office (with telegraphic and telephonic facilities), an inspection house, 2 dharmsalas, a police-station, 2 seed stores and a cattle pound. The educational institutions are a higher secondary school and a junior Basic school for boys and another for girls.

A fair associated with the goddess Farah and another with Kamsa are held on the 15th day of bright half and the 15th day of the dark half of Chaitra respectively, the attendance being about 2,000 in each.

Gokul (pargana and tahsil Sadabad)

Gokul lies in the west of tahsil Sadabad on the left bank of the Yamuna in Lat. 27° 27′ N. and Lang. 77° 44′ E. It is situated 1.61 km. north-west of Mahaban and 6.44 km. south-east of Mathura on the

Mathura-Etah metalled road. The name of the place denotes a cowhouse. It came into importance from the time Vallabhacharya (1479–1531) preached the Bhakti doctrine and stayed there for some time and his son, Vitthal Nath, established the chief centre of the Bhakti cult there in 1565. Gokul has a picturesque appearance when seen from the other side of the Yamuna. The three oldest temples in the place are those dedicated to Gokulnath, Madan Mohan and Vitthalnath, respectively, and are said to have been built in 1511. Other old temples are those of Dwarka Nath and Balkrishan dating from 1546 and 1636, respectively. Besides these there are 2 shrines which were built in honour of Mahadeva in 1602 by Raja Bijai Singh of Jodhpur. Gandipura Darwaza (which is of stone and has 2 corner turrets) is the principal gate of the town from where an unmetalled road goes to Gandipura (which is on the bank of the Yamuna). The place also has 2 large masonry tanks. In 1757 Ahmad Shah Abdali sent his troops to plunder Gokul but they were opposed by 4,000 martial members of the Naga order of Hindu ascetics half of whom were killed after they had killed as many of the enemy's forces. A Ramlila fair is held here every year in the month of Asvina.

From 1859 to 1914 Gokul was administered under the Bengal Chaukidari Act of 1856. In 1914 it became a town area under the U. P. Town Areas Act, 1914. It has a population of 2,108 and an area of 156.6 hectares of which 72.8 hectares are under the plough and yield an annual revenue of Rs 714. The principal crops are *bajra*, wheat and barley, a tube-well and 12 masonry wells being the chief sources of irrigation. Gokul is electrified, power being supplied from the hydel station, Mathura. It contains 538 houses of which 409 are assessed to taxation. It falls in the Baldeo development block and the *nyaya* panchayat circle of Hayatpur. It possesses 8 dharmsalas, a telephone office, a telegraph office and a post-office, a stockman dispensary, an Ayurvedic dispensary, a junior high school for boys and a junior high school for girls. It falls under the jurisdiction of the police-station of Baldeo. It is an important halting place for pilgrims undertaking the famous Ban Jatra pilgrimage where they have to spend 7 days as a religious duty.

Govardhan (pargana and tahsil Mathura)

Govardhan is situated 22.53 km. west of Mathura on the provincial highway to Dig, in Lat. 27° 30′ N. and Long. 77° 28′ E. Other metalled roads, on which buses ply, link it with Radhakund in the north and Sonkh in the south.

Govardhan (literally fosterer of cows) is a famous place of Hindu pilgrimage. It occupies a part of a narrow sandstone hill known as Giriraj about 8 km. in length. Krishna is said to have held Giriraj up on the tip of his finger for 7 days and nights to shield the people of this area (known for ages as Braj) from the deluge of rain sent down

on them by Indra (the god of rain) when deprived of his wonted oblations. Govardhan is situated on the margin of a large masonary tank called Mansi Ganga which, as the name implies, is supposed to have been brought into existence by the operation of the divine will. It is irregular in shape with outcrops of the hill on one side and on the others long flights of steps (said to have been built by Raja Man Singh of Amber during the reign of Akbar). Close to the tank is the famous red sandstone temple of Harideva (erected by the raja's father, Bhagwan Das).

On the opposite side of the tank are some exquisitely carved *chhattris* in buff stone which are the cenotaphs of the royal family of Bharatpur. One commemorates Ranjit Singh who died in 1823 and 2 (which are similar in design) are in memory of the brothers Randhir Singh and Baldeva Singh. The latter died in 1825 when leading the Jat army against the British and is the main figure in the frescoes that adorn the ceiling of the pavilion. In each *chhattri* there is a marble slab embedded in the middle of the floor on which are carved religious symbols.

Devout Hindus circumambulate the hill (a distance of about 22.4 km.) and some do so 108 times. The forest department has planted trees on the *parikrama marg* (route of circumambulation). In order to halt the march of the desert into the district from the Rajasthan border, an area of about 80.9 hectares running along the foot of Giriraj (on both its sides) has been afforested with a large variety of ornamental fruit and timber trees. The work of putting down the plantation commenced over 10 years ago and the whole section has been transformed into a beautiful sylvan glade which abounds in peacocks, other birds and hares. Important personages visiting the spot in recent years have also planted a number of trees in this area. At one end of this planned forest there has been built a pakka pavilion which makes a pleasant picnic spot.

The provisions of the Bengal Chaukidari Act of 1856 were applied to Govardhan in 1859. Since 1914 it has been administered as a town area under the U. P. Town Areas Act, 1914. Its area is 119.3 hectares. It has a population of 3,377 and 1,063 houses. The population of the rural part of Govardhan is 173, the area 680.2 hectares (of which 268.7 hectares are under the plough) and the Yamuna minor, 114 masonry wells and kutcha wells are the sources of irrigation. The principal crops are wheat, gram, barley, pulses and sugar-cane and the land revenue Rs 4,048. The place is electrified, power being supplied from the hydel station, Mathura. It has a veterinary hospital, an artificial insemination sub-centre, junior high school for boys and one for girls, 2 higher secondary schools, a police-station, 19 dharmsalas, a telephone office, a telegraph office and a post-office. Markets are held daily. The Murya Puno fair is held in the month of Asadha and another, the Adhik-mas, takes place

every third year and is attended by 10,000 persons. Govardhan is also the headquarters of a stage II development block which was started on January 25, 1954 and has 44 *gaon sabhas* and 8 *nyaya* panchayats.

Jatipura (pargana and tahsil Mathura)

Situated at the foot of the Govardhan hill, Jatipura lies in Lat. 27° 29′ N. and Long. 77° 26′ E., 27.4 km. from the district headquarters, 3.2 km. south-west of Govardhan (on a kutcha road) and 4.8 km. from a metalled road which passes through Gantola and Gulal Kund, 2 neighbouring places. Private buses ply to and from the place.

During the reign of Akbar, his mother bestowed the village on a saint, Gosain Girdhariji 'Jati', who pleased her by showing his miraculous performance.

The village is an important halting place on the route of the famous pilgrimage of Ban Jatra where a pilgrim has to stop for 7 days. It witnesses the celebration of Annakut or Giriraj Puja (the adoration or worship of the sacred hill) on the day after the Dip-dan celebrations during Diwali. On this occasion about 10,000 persons assemble in the village. At the summit of the hill there is a temple which was founded by Vallabhacharya of Gokul in 1520 and is dedicated to Srinath. The original image of the temple was removed to Nathdwara in Udaipur in fear of one of Aurangzeb's raids and was never brought back.

The most important of the several other temples in the village is dedicated to Gokulnath (Krishna) which is of considerable local importance. Jatipura has a number of tanks some of the better known being Surbhi Kund, Harju Kund, Rudra Kund, Gulal Kund and Harji Gwal-ki-Pokhar and a grove known as Govind Swami-ki-Kadam Khandi.

It has 252 occupied houses, a population of 1,461 and an area of 321.5 hectares of which 210.4 hectares are cultivated, the main crops being wheat, barley, gram, peas, jowar and *bajra*. The land revenue is Rs 1,399.

Jatipura falls in the Govardhan development block and the Gantholi *nyaya* panchayat circle. It contains a post-office, 20 dharmsalas, a junior Basic school and a junior high school.

The village is electrified and has telephonic facilities.

Kosi Kalan (pargana Chhata, tahsil Chhata)

Kosi Kalan, comprising the town (a municipality) and the rural area, is 45.1 km. north-west of Mathura on the Mathura-Delhi road (national highway-2) and 11.27 km. from the tahsil headquarters in the same direction. It lies in Lat. 27° 48′ N. and Long. 77° 26′ E., and a metalled road goes to Shergarh in the north-east and another to Nandgaon on the south-west. It is also connected with Mabhai, Shahpur, Kama and

Rivtabad by unmetalled roads. In the south of the town is the Kosi Kalan railway station on the Agra-Delhi section of the Central Railway. A bus service is also available to Mathura, Nandgaon and Delhi.

It is said that it derives its name from Kushasthali — another name for Dwarka (on the west coast of India) where Krishna lived for some time — in support of which it is pointed out that like Dwaraka, the town also had some tanks — Ratnakar Kund, Mabhai Kund, Gomati Kund and Bhikhya Kund, the first 3 still being in existence. In the centre of the town there is a large serai known as Sarai Shahi which covers an area of nearly 2 hectares. It has high battlemented walls, pavilions and two arched stone gateways and is ascribed to Khwaja Itibar Khan (governor of Delhi some time during Akbar's reign), between which lies the main market around which are ranges of vaulted apartments.

It was occupied by Ranjit Singh (the Jat raja) when retreating to Barsana in 1774. Mirza Shah (Najaf Khan's nephew) took temporary refuge here 1782. On May 31, 1857, some freedom fighters when on their way to Delhi burnt down the customs bungalow, seized the police-station and looted the cash in the tahsil. Some inhabitants helped the administration to maintain the peace in recognition of which the government remitted a year's revenue and a reward of fifty rupees was given to each *lambardar* (petty revenue official).

Kosi Kalan is an important commercial place and a well-known market, the main commodities of trade being food-grains, cotton, jaggery and cattle. Cattle markets are held on Tuesdays when up to ten thousand head of cattle change hands. Fairs are held on the tenth and eleventh days of the bright half of Asvina on the occasion of Dasahra and Bharat Milap respectively each of which is attended by about 10,000 persons. It has 2 oil mills, a sugar mill and a unit each for assembling wireless sets, timepieces and cement goods.

The population of the town is 15,185, the area 388.5 hectares and the number of houses 2,843 of which 2,812 are assessed to taxation. The whole of Kosi Kalan (rural and urban) has an area of 885.4 hectares of which 554 hectares are under the plough, the main food crops being wheat, barley, gram, peas, *arhar*, jowar and *bajra* and the commercial crops cotton, sugar-cane and oil-seeds. The land revenue is Rs 7,427. Irrigation is done by the Agra canal (Mat branch). The rural section has a population of 358 and 75 dwellings. In 1866, the town of Kosi Kalan was constituted a municipality. From April, 1914 to July, 1949, it was administered as a notified area, when it again became a municipality. The local body has been maintaining a waterworks since 1929. The town is electrified and has a power-station, 14 junior Basic schools (5 of which are for girls), a junior high school for boys, an intermediate college, a higher secondary school, 2 allopathic dispensaries (one for women), a

maternity centre, a veterinary hospital, an artificial insemination sub-centre, a police-station, a post-office (from where one can telegraph and telephone), 4 dharmsalas, 2 libraries, a cinema house, a stallion stand and a cattle pound. The temples dedicated to Behariji and Baldauji are said to be more than a hundred years old. Mabhai, a place of pilgrimage, where there are a masonry tank and a temple, lies a little beyond the town to the north, close to the Agra canal.

Mahaban (pargana and tahsil Sadabad)

The town of Mahaban lies in Lat. 25° 27′ N. and Long. 77° 54′ E., on the left bank of the Yamuna, about 12 87 km. south-east of Mathura and 1.61 km. south-east of Gokul on the Mathura-Sadabad metalled road on which private buses ply. An unmetalled road connects it with Karab. It probably derived its name from the fact that once there was a large forest (*maha-vana*) in this locality. It is said to have been founded by Nanda (Krishna's foster father) some time before Krishna's birth. Legend connects Mahaban and Mathura as Krishna was born at the latter place and was brought up at the former.

Mahaban was sacked by Mahmud of Ghazni in 1018. It is said to have been one of the gathering places for the imperial army sent by Iltutmish (the emperor) against Kalinjar in 1234. In 1526. Marghub (a slave of Babur) was probably its subedar. In 1634 Shah Jahan came to hunt in this area and killed four tigers. On March 15, 1757, Ahmad Shah Abdali crossed over to the eastern bank of the Yamuna and encamped in this place for a while. On November 23, 1804, Yashwant Rao Holkar who was fighting against the English crossed the Yamuna near Mahaban.

A large part of the town is occupied by a high hill, partly natural, partly artificial, where stood the old fort which is said to have been built by Rana Katira of Mewar. According to one tradition he took refuge with Raja Digpal of Mahaban when driven out of his own country by the Muslims. His son, Kant Kunwar, married Digpal's daughter and apparently succeeded to his father-in-law's dominions. He made a grant of the whole township of Mahaban to his family priests (who were Sanadhya Brahmanas) whose descendants bear the title of Chaudhri and still own a share (known as 'thok chaudhiyan') in Mahaban. In the reign of Ala-ud-Din Khalji (1296—1316) Saiyid Yahia of Mashad took the fort by the ruse of entering it with some of his soldiers who were disguised as Hindu ladies desirous of visiting the shrines of Shiam Lala and Rohini. The rana was killed and a third of the town was granted by the emperor to Saiyid Yahia, his share still being owned by his descendants and known as 'thok saiyidat'. The place where he is buried is said to be at the back of the shrine of Shiam Lala.

The site of the shrine of Shiam Lala is believed to be the spot where Yashoda gave birth to Maya (whom Vasudeva took away and replaced by the infant Krishna). Devotees from all parts of India come to this

shrine and Hindu mothers resort to it for purification on the sixth day after childbirth from which the building derives the local name of Chhathi-palna or place of the Chhathi Puja (sixth day of worship). The largest and most sacred temple at Mahaban is that of Mathuranath. An interesting building is a covered court known as the palace of Nanda or Assi-Khamba (80 pillars) — often wrongly spoken of as Chaurasi Khamba (84 pillars). In its present form it was erected in the time of Aurangzeb out of the old building materials by Muslims to serve as a mosque. It is divided, by 5 rows of 16 pillars each, into 4 aisles with a broad outer cloister. These columns were sculptured before the sack of Mahaban in 1018 and it is possible that they were taken from various temples. In parts of the building have also been discovered some Buddhist remains and it is likely that Mahaban was the site of some of those Buddhist monasteries near the Yamuna mentioned by the Chinese pilgrim Fa-hien and that the town is probably the site mentioned as Klisoboras (or Clisobora) by Arrian and Pliny.

About a kilometre and a half west of Mahaban and near the Yamuna, in an area which was once densely forested, there is a grove covering over 3.2 hectares near which a school for teaching Sanskrit has been established where orphans are given free education. Known as Raman Reti, it is one of the legendary playgrounds of Krishna and a temple dedicated to him stands there. The great Muslim poet, Raskhan, who was a devotee of Krishna, is also buried here. A road is being made by the Zila Parishad to connect Raman Reti with Mahaban.

Mahaban was administered under the Bengal Chaukidari Act of 1856 till 1914 when it was constituted a town area. It has a population of 4,099 and an area of 210.4 hectares of which 160.2 hectares are under the plough, the land revenue being Rs 14,935. The rural area of the place is 1,598.9 hectares and has a population of 1,999. The principal crops are wheat, barley, *bajra* and *arhar* and the commercial crops cotton, rape-seed and mustard. The sources of irrigation are the distributaries of the Ganga canal and masonry and kutcha wells. Markets are held here on Wednesdays, the main commodities traded in being food-grains, cloth and footwear. A big fair — Ramlila — is held every year in the month of Asvina. Another, Gopal Jayanti, is held for 4 days on the occasion of Shiva Ratri at Raman Reti where thousands of people gather to hear religious discourses. The place contains 753 houses of which 415 are assessed to taxation. It is electrified, power being supplied by the hydel station, Mathura. It has a post-office with telegraphic and telephonic facilities, a police out-post, which is under the jurisdiction of the Baldeo police-station, a co-operative seed store, and Ayurvedic and an allopathic dispensary, a government normal school and a junior Basic school. It falls in the Baldeo development block and is included in the Hayatpur *nyaya* panchayat circle. It is an important halting place for pilgrims making the famous pilgrimage of Ban Jatra where they halt for 7 days

Mat (pargana and tahsil Mat)

Mat, the headquarters of the tahsil of the same name, is 19.3 km. north of Mathura and lies in Lat. 27° 36′ N. and Long. 77° 43′ E., the Yamuna touching the southern end of the village. Metalled roads connect it with Raya (12.9 km. to the south-east), Nohjhil (28.9 km. to the north) and Jarwa (4.8 km. to the east). Only Government Roadways buses ply on these roads.

It is one of the halting places for pilgrims performing the Ban Jatra and is said to derive its name from the legend that, when a child, Krishna upset a pot (*mat* or *matka*) of milk. In the hamlet of Chhahiri, a little upstream, is the sacred grove of Bhandirban, with a small temple and a well and legend has it that an old fig tree in the neighbourhood is that which Krishna and his playmates made their goal when they ran races.

An old mud fort, which at the beginning of this century housed a police-station, a school, a post-office and the office of tahsildar has now fallen into ruins except for the old tahsil building.

There is no actual village of Mat but the name is invariably applied to the combined sites of Mat Mula Bangar, Mat Mula Khadar, Mat Raja Bangar and Mat Raja Khadar. Mat yields a land revenue of Rs 14,700 in respect of an area of 1,174.0 hectares, has a population of 3,624 and an area of 1,827.9 hectares, the principal crops being wheat, barley, gram, peas, *jowar, bajra,* sugar-cane, cotton and rape-seed. The sources of irrigation are a branch of the upper Ganga canal (Mat branch) and pakka and kutcha wells.

The place is also the headquarters of a *nyaya* panchayat circle and the Mat development block which was opened on April 1, 1961, and is in stage I. The block covers an area of 27,513.5 hectares, has a population of 66,055 and comprises 75 villages, 43 Gaon Sabhas and 8 *nyaya* panchayats.

Mat has an Ayurvedic dispensary, a family planning centre, a veterinary hospital, a post-office (with telegraphic and telephonic facilities), 2 panchayat *ghars,* 2 junior Basic schools (one for boys and one for girls), an intermediate college, a seed store, an inspection house and a cattle pound.

The Ramlila is held every year from the 11th day of the dark fortnight to the 10th day of the bright fortnight of Asvina and is attended by about 1,000 persons.

Mathura (pargana and tahsil Mathura)

This city, which gives its name to the district stands on the west bank of the Yamuna, in Lat. 27°31′ N. and Long. 77° 41′ E. It is 57.94 km. distant from Agra and 144.84 km. from Delhi and lies on the national highway, almost in the centre of the district. Other roads radiate from

it, those going to Dig, Bharatpur, Hathras, Vrindaban, Gokul, Nandgaon, Baldeo, Mahaban, Sadabad, Nohjhil, Kosi Kalan, Barsana, Govardhan and Bajna being metalled. It has 4 railway stations—Mathura junction, Mathura cantonment, Bhuteshwar and Masani. It is also connected by a meter-gauge branch railway with Vrindaban. The city has been described as a *mahapuri* (great city) and traditionally it is one of the seven sacred cities of the Hindus. Mathura (meaning city of churns) derives its glory and sacred character from the belief that it is the birthplace of Krishna who is revered and worshipped as an incarnation of Vishnu. As Kamsa (the impious son of Ugrasena, the ruler of this region) had been warned by heaven that he would die at the hands of the seventh son of his kinsman Vasudeva, he kept Vasudeva and his wife Devaki imprisoned here so that he could destroy their seventh child at birth. Krishna was this child and when he was born (at the place now called Katra Keshava Deva popularly known as Janmbhumi or birthplace), Vasudeva was successful in removing him to Gokul where he was brought up with his step brother Balarama. When they grew up, Kamsa treacherously invited them to Mathura to attend a great tourney of arms but they were able to vanquish all his champions and to kill him. They reinstated Ugrasena who had been deposed by Kamsa. But Kamsa's father-in-law, Jarasandha (the powerful king of Magadha), attacked Mathura a number of times ultimately forcing Krishna and his people to leave the place for good. Jarasandha went back after appointing his deputies to govern the place.

The city is celebrated both historically and culturally and has supplied valuable archaeological material from the earliest times. Its antiquity and sanctity have made it a centre of pilgrimage for Hindus, Buddhists and Jains. The Chinese travellers, Fa-hien and Hiuen Tsang, visited the city in the fifth and seventh centuries A. D. respectively. It continued to be prosperous during the middle ages but successive waves of foreign invasions passing through it affected its life and culture. In 1018 Mahmud of Ghazni pillaged and burnt it and it again suffered at the hands of Sikandar Lodi in 1500. During the reign of Akbar (1556—1605) a cultural renaissance was ushered in and it again became a great centre of religious, artistic and literary activities. The great Vaishnava cults of Chaitanya, Vallabhacharya, Nimbark and Madhva, flourished here as did music and literature. Great saints and musicians like Surdas, Haridas, Harivamsha, Hari Ram Vyas and a number of other gifted devotees sang endearing songs and wrote some of the finest poetry in Braj Bhasha, the dialect of the region. The first governor of Mathura in the reign of Shah Jahan was Mirza Isa Tarkhan, who gave a suburb of Mathura on the opposite side of the Yamuna the name of Isapur. The name Mathura had been changed to Islamabad in Aurangzeb's time but with his death the old name again became current. In 1757 it was sacked and pillaged by Ahmad Shah Abdali. In the second half of the seventeenth century

It was taken by the Jats who rules there till 1770 when it came under the Marathas and from them it passed to the British in 1803. Excavations were started in 1853 when valuable archaeological material was discovered. In May, 1857, the city played its part in the freedom struggle and later was a centre of political activities against the British, the district branch of the Indian National Congress being established here some time in 1919-1920.

The place called Katra Keshava Deva marks the centre of the ancient city and it was probably the site of a Buddhist monastery called Yasa-vihara which was still in existence in the middle of the sixth century. The researches of the archaeological department, such old relics as have been unearthed here and the memoirs of foreign travellers reveal that on this site several magnificent temples had been built at intervals in the past some being destroyed by the ravages of time and others by bigoted rulers and foreign invaders. Katra is an oblong enclosure, 241.2 km. in length and 195.9 m. in breadth. In the middle is a raised terrace, 51.6 m. long and 25.8 m. broad, on which stands the Idgah (a red sandstone mosque) built by Aurangzeb in 1669 by demolishing the temple of Keshava Deva built by Raja Bir Singh Deo or Orchha in the reign of Jahangir. The temple was visited by the French travellers Bernier and Tavernier and the latter's description of it (given in 1665) says that it was one of the most sumptuous buildings in all India, was very elevated and was "on a great platform of octagonal shape faced with cut stone" around which there were 2 courses of animals carved in relief. In fear of Aurangzeb's raiding the shrine, the ancient image of Keshava Deva was removed by Rana Raj Singh of Mewar.

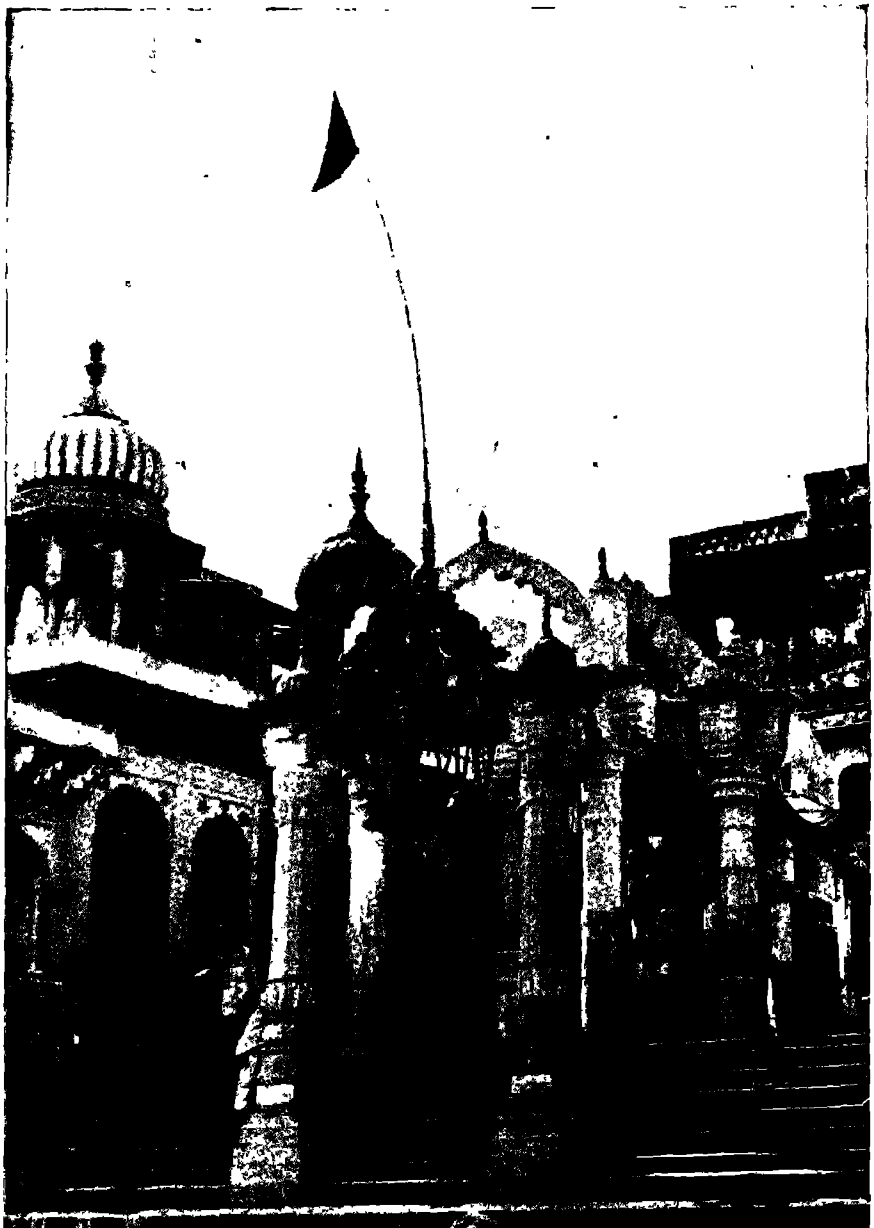
Mathura is a city of temples and shrines, the majority of which are dedicated to Krishna. At the back of the site is a cloistered quadrangle which is the modern temple of Keshava Deva. Close by is a large quadr-angular masonry tank, called Potarakund, in which it is said Krishna's clothes were washed when he was an infant. A small cell on its margin, called Karagrah (prison house), marks the place where Vasudeva and Devaki were kept in duress by Kamsa and where Krishna was born. The circumstance of his birth on this spot has given the name Janmbhumi (birthplace) to the site. A big fair which lasts for a week is held here on the 8th day of the dark half of Bhadra to celebrate his birth anniversary which is known as Janmashtmi. South of Katra and close to the Delhi road is another old and ruined tank, the Balbhadra Kund, and overlook-ing it is the temple of Bhuteshwar Mahadeva which was built by the Marathas towards the end of the eighteenth century. Buteshwar was probably the special local divinity before the development of the Krishna cult. Near by is the garden known as Qazi's Baghichi with a small modern mosque and a square building of red sandstone enclosing a Muslim tomb which is a good specimen of the Hindu style of architecture.

At the back of the tank is a range of hills called Dhul-kot (dust heaps). Some traces of the old city walls can be seen in the vicinity of the temple of Rangeshwar Mahadeva which is near Kamsa-ka-Tila (the hill from the summit of which Kamsa is said to have been thrown down by Krishna). A stream, flowing past Katra and another coming from the opposite direction unite at Sarasvati Sangam and then go on to join the Yamuna. A well called Kubja-ka-kuan near the road to Delhi is famous as the site where Krishna performed the miracle of straightening the hump of a woman who met him there. In the Muslim cemetery near the Vrindaban gate there is a large stone chhatri which is said to house the ashes of a Muslim saint and to go back to Akbar's time. To the right of Sarasvati Sangam is a temple of Mahadeva (built in 1850). Close by is a walled garden with another temple dedicated to Mahadeva and a stone ghat on the bank of the Yamuna. Adjoining is a hill called Kailash on the slope of which is the shrine of Gokarneshwar who is represented as a seated colossus, with enormous eyes, a beard, moustaches and long hair. Opposite this hill there is a maidan where the Ramlila is held on the festival of Dasahra. Near it is a tank called Sarasvati Kund and at a short distance stands the temple of Mahavidya Devi which was built by the Marathas in the 18th century.

The Jaisinghpura Ghera (which overlooks Sarasvati Sangam) is the site of an old palace of Raja Jai Singh of Jaipur. Below it is the old Ganeshghat or Senapatighat which was built at the end of the 18th century.

Not far from the Kankali Tila lies the Shiva Tal, a depression of great depth which remains full of water. It is bounded by a wall with corner towers and a small arched doorway. On one side is the sloping Gau ghat for watering cattle with 2 memorial inscriptions facing each other the one in Sanskrit and the other in Persian. The Shiva Tal was constructed in 1807 by Raja Patni Mal of Varanasi, who also built the large temple of Dirgha Vishnu (in the Mancharpur *muhalla* and the small shrine near the Holi gate in honour of Vir-bhadra.

The city stretches along the right bank of the Yamuna, and seen from the other bank has a picturesque appearance. From the water's edge rises a continuous line of ghats (of which the city has about 150) many of which are of stone. Stone houses and temples also line the narrow road which passes along the ghats. Going upstream from Bengalighat, on the left is the temple of Madan Mohan. Satighat is characterised by having a tower known as Sati Burj. About midway in the series of is Vishramghat, the most sacred of all, which is said to mark the spot where Krishna rested after killing Kamsa. Its small open court has 5 beautifully carved arches (erected by a maharaja of Varanasi). Near this ghat is the *baitak* (literally seat) of Chaitanya, the celebrated Vaishnav guru (who visited the district some time in the 16th century). Here there is



Vishram Ghat, Mathura

(By courtesy of the Archaeological Museum, Mathura)

also small temple dedicated to an unknown sati. The important ghats flanking Vishramghat are Ganeshghat, Mansaghat, Dasasvamedhaghat, Chakratirthaghat, Krishna-Gangaghat, Somtirthaghat (Vasudevaghat or Sheikhghat), Bramalokghat, Chintaharanghat, Dara-patanghat, Sangamantirthaghat (Vaikunthghat), Nava-tirthaghat, Asikundaghat, Visrantighat, Pragghat, Kankhalghat, Tindukgat, Suryaghat, Chintamanighat, Dhruvaghat, Rishighat, Mokshghat, Kotighat and Buddaghat. Further upstream is Santghat which is characterised by 2 towers. Swamighat, which is further up, is an important ghat as near it stands the temple of Radhey Shiam which has a beautifully carved gateway. A small mosque here built in the memory of a Muslim saint, Makhdum Shah Wilayat (of Herat), dates back to the 16th century. The work of the construction, repair and protection of various ghats at Mathura was undertaken in 1962-63, the expenditure incurred being Rs 46,058. At Krishna-Gangaghat there is a temple (with 4 attractive domed towers of red sandstone) which is dedicated to Mahadeva. Another temple (built in 1837) is at the back of Dhruvaghat. At a distance (about 3 miles upstream from Bengalighat) near the Birla Mandir, where the river makes a bend, there rises a ruined structure of red sandstone which can be sighted long before it is approached. Further up, above Gaughat and overhanging the river from a height of about 18 m., is the ruined fort known as Kamsa-ka-Qila, said to have been built by Raja Man Singh of Amber (in Rajasthan). The shaft of the well which was probably the source of the fort's water supply can be seen in the outer wall. This fort is made of Lakhori bricks and appears to have been made with strategic intent as it commands both the eastern and western approaches of the city. Keeping one's back to the Birla Mandir one has a view of the railway bridge on the Yamuna (which is over a hundred years old but was reconstructed in 1963) and behind it is the girder bridge which is meant for pedestrians and vehicular traffic. Half a mile beyond it is a cement-concrete bridge for pedestrians and vehicular traffic which was made in 1962.

On the Yamuna's right bank in the street that runs along the river, there stands Sati Burj, a tower of red sandstone, commemorating the act of sati performed by the widow of Raja Bihari Mal of Amber. It is 16.5 m. high and has 4 storeys and was erected by her son (Raja Bhagwan Das) in 1570 but the plaster work was added about the beginning of the 19th century. On rising ground in the very heart of the city stands the red sandstone Jama Masjid, erected in 1661 by Abd-un-Nabi Khan, the governor. The Persian inscription on its entrance indicates that it was constructed on the ruins of a Hindu temple.

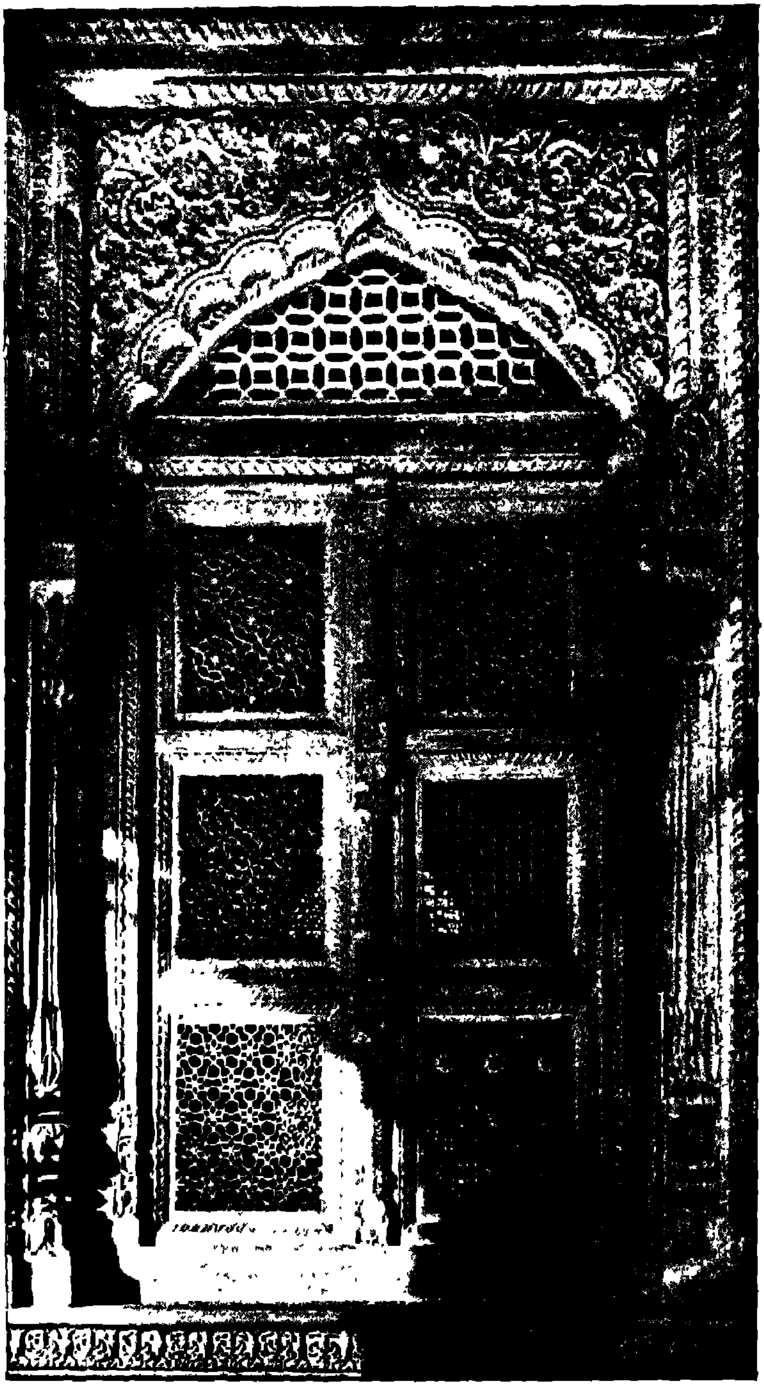
The temple of Dwarkadhish which is situated in the north of the city just adjacent to the Askundaghat was built in 1815 and is dedicated to Krishna (under the name Dwarkadhish). It is famous for its richly decorated cradles bearing the image of Krishna which are displayed in

the month of Sravana. The Prachin Rama Mandir which was built in 1600 is situated in General Ganj. It is said that when Tulsidas (the famous poet who was a great devotee of Rama Chandra) visited Mathura, Krishna appeared to him in a vision in the guise of Rama. The sandstone temple of Govardhan Nath (said to have been built in 1830) is at Swamighat and is dedicated to Girdhari (Krishna). Also at this site is the Raniwala temple (also dedicated to Krishna) where Raslila (the enactment of romantic episodes in the story of Radha and Krishna) takes place in the month of Sravana. The temple of Rangeshwar Nath is situated opposite the district hospital on the Mathura-Agra road. It is dedicated to Siva and contains his image and is famous for its *kirtans* (collective singing of devotional songs) which are held on Mondays.

The Gita Mandir, which has a life size marble statue of Krishna installed in it, is situated on the Mathura-Vrindaban road at a distance of 4 km. from the city. The Gaitri Tapo Bhumi (a temple dedicated to the goddess Gaitri) is situated on the Mathura-Vrindaban road.

The temple of Bhairon Nath, which is in Mandi Ramdas, is said to have been built by Sarwar Sultan, a Muslim fakir, to honour whom Muslims also visit it. The main shrine of the Sikhs (which is situated near the general post-office) is the *gurudwara* of their guru, Teg Bahadur who paid a visit to Mathura in the latter part of his life. Here pilgrims are given free food and accommodation. Another *gurudwara* at Nanak Baghichi is situated on the Mathura-Delhi road. The place is said to have been visited by both Guru Nanak (the first guru) and Guru Gobind Singh, the 10th guru. It is said that all the wells in the adjacent area had blackish water but after the visit of the former the wells became sweet. It is also believed that by paying regular visits to this shrine for 40 days, desires can be fulfilled. A third *gurudwara* (situated on Gaughat) marks the site visited by the gurus Nanak and Gobind Singh. There are several Jain temples in the city, the most important being that standing on the Chaurasi mound (on road to Govardhan) which is dedicated to Jambuswami and is a famous place of Jain pilgrimage. Adjoining it are the Jain Brahmcharya Ashram and the buildings of the All India Digambara Jain Sangha.

Near the Sadar Bazar in a garden called the Yamuna Bagh where stand 2 small buff coloured sandstone *chhattris*—of Parikhji (a banker of Mathura) and Mani Ram (his successor) respectively. The latter was built in 1837 and the entire structure is exquisitely carved, the design and lattice work being very beautiful. It has been acclaimed as the most perfect specimen ever executed of the netted stone tracery of Mathura. Another handsome building, the front of which is beautifully carved in the same style as that of these cenotaphs, is the old Mathura museum. It was commenced by Thornhill (the magistrate of the district) some time in the later fifties of the 19th century, and was completed at a cost



Exquisitely carved Stone Facade in Chhatri, Yamuna Bagh, Mathura

(By courtesy of the Archaeological Museum, Mathura)

of Rs 14,000. The museum itself was established in 1874 by Growse (the then collector of the district). Its administration was handed over to the municipal board in 1900, the archaeological department taking over the entire organisation in 1910. The museum was shifted to its present site (at Dampier Park) in 1930 where the new building in red sandstone (with an inner garden) was erected (at a cost of about a lakh and half rupees). This is one of the most important museums in India and houses many exquisite pieces of sculpture dating from very early times, some artefacts going back to the 3rd century B. C. The museum has served as a clearing house as some pieces have been sent to other museums such as the National Museum, New Delhi, the Indian Museum, Calcutta, and the Prince of Wales Museum, Bombay.

Near the tahsil buildings (on the road to Agra and in the cantonment area) is Jawahar Bag, a government garden. There are 3 parks in the city—Gandhi park (situated in the heart of the city), Ladie's park (in front of the Jawahar Hat) and Bhagat Singh park (on the road going to the railway junction station). The old, congested areas of the city comprise Chobiabara, Manik Chauk, Matiya Darwaza, Manoharpura, Ramdas-ki-Mandi (interior portions), Bhargava Street, Chuna Kankar, Kushak Gali, etc., where most of the houses are of the old type. The new colonies comprise Krishna Nagar, Radha Nagar, Krishnapuri, Guru Nanak Nagar, Barhpura, etc., where the buildings and houses are of the modern type. More than 50 per cent of the houses in the city are made of brick. The city includes the municipality and the cantonment. For civic administration the municipality is divided into 12 wards. Water is supplied from the waterworks which was constructed in 1916. There are in the city 1,619 electric lamps, power being supplied from the Mathura Electric Supply Company but certain parts of the city are still lit by kerosene lamps of which there are 460. The city has a college for training pupil teachers for the Licentiate of Training examination, a degree college for girls and 2 for boys, 4 intermediate colleges for boys and 4 for girls, 6 higher secondary schools, a training institution for pupil teachers qualifying for the Junior Teachers' Certificate examination, 4 junior high schools for boys and 3 for girls, 2 nursery schools, 49 junior Basic schools for boys and 23 for girls, 15,736 houses, a veterinary hospital, 3 allopathic hospitals, a T. B. clinic, 6 libraries, 4 inspection houses, 27 dharmsalas, 2 cinema houses, a police-station and 5 police out-posts. It is also the headquarters of a stage II development block which started functioning on January 25, 1955, and has a population of 80,786 and 74 Gaon Sabhas.

The cantonment adjoins the Sadar Bazar on the south, the barracks lying on either side of the road to Agra. It is divided into 3 wards, has an area of 1,243.2 hectares, a population of 8,299 and 1,222 houses. There are 2 churches in the cantonment which are close to each other; one, a Methodist church, is a structure in the Lombardic style with a campanile; the other is a Roman Catholic chruch which dates ack to 1876 and which

displays a number of architectural styles, the Gothic, the Oriental and the Russian—some of the carving is the work of Indian artists and is peculiarly beautiful. In the cantonment there are also 2 mosques, a regimental temple, a cantonment board out-door dispensary, a police-station, and a cinema house. A research nursery has also been established for watching the growth statistics of plants and their suitability for surviving in arid and barren areas.

Nandgaon (pargana and tahsil Chhata)

The village of Nandgaon lies at the foot of the hill known as Brahma-ka-Pahar (Brahma's hill) in Lat. 27° 43′ N. and Long. 77° 23′ E. It is situated 8.05 km. north of Barsana on a metalled road, 46.67 km. north-west of Mathura, 12.87 km. west of Chhata and 11.27 km. south-west of the Kosi Kalan railway station. Government roadways buses and tongas ply between Nandgaon and Kosi Kalan. According to tradition it was the home of Krishna's foster-father, Nanda. On the top of the hill is the spacious temple of Nanda Rai (founded by Rup Singh, a Jat in the middle of the 19th century) which has 2 towers, an open nave and a sacrarium, the latter being flanked on either side by cooking and sleeping apartments. The other temples in the place are dedicated to Narsinha, Gopinath, Nritya Gopal, Girdhari, Nanda-nandan, Radha Mohan and Manasa Devi. Still another, that of Yashoda-nandan, is half way up the hill. A flight of broad steps (made in 1818 of stone brought from the Bharatpur quarries) leads up to the steep and narrow street which terminates at the main entrance of the temple. At the foot of the hill is a large square with a range of stone buildings on one side for pilgrims and traders and at the back a large garden. A little beyond is Pan Sarovar, a large sacred lake (measuring 246 m. by 115 m. and designed in the form of ship) with masonry ghats on all sides; it is one of the 4 reputed lakes in the district and legend has it that it was to this watering place that Krishna used to bring his cows. Not far away is a *kadamb* grove called Udhoji-ka-kyar and it is said that within its limits there are about 56 sacred invisible pools or lakes.

Nandgaon has a population of 5,127, and has an area of 2,121.3 hectares of which 1,746.2 rectares are under the plough, 485.6 hectares being commercial crops (sugar-cane and cotton) and 1,260.6 hectares under food crops (wheat, barley, gram, peas and *masur*). The land revenue amounts to Rs 17,538 for an area of 1,741.7 hectares. The village has 3 dharmsalas, a cattle pound, a maternity and child welfare centre, a stockman dispensary, a junior high school, 2 junior Basic schools (one for girls and one for boys), 937 houses and a telephone office. A market is held every Sunday. A big fair is held on Janamashtami (Krishna's birthday), the 8th day of the dark half of Bhadra — which is attended by 3,000 persons and another on the occasion of Rangili Holi which is held on the 10th day of the bright half of Phalguna

Nandgaon is the headquarters of a stage II development block which started functioning on July 2, 1957, has a population of 72,002, an area of 33,425 hectares, 8 *nyaya* panchayats and 40 Gaon Sabhas. The forest department has raised plantation in 32.3 hectares in the block by planting a large variety of timber and ornamental trees. A guava garden has also been planted in 0.4 hectares.

Nohjhil (pargana and tahsil Mat)

There is no actual village of Nohjhil, but the name is invariably applied to the combined sites of Nohjhil Bangar and Nohjhil Khadar. It stands to the north of the district headquarters and lies in Lat. 27° 51′ N. and Long. 77° 40′ E., on the provincial highway which passes through Mathura and connects Raya and Mat. It is 48.3 km. north of Mathura, 29.0 and 12.9 km. north-west of Mat and Raya respectively and 25.5 km. north-west of Chhata. To the north is a large lake which is said to occupy the original bed of the Yamuna. The river now runs at a distance of 6.4 km. to the south. The local people ascribe the name to one Nanh Nasir who is said to be one of the earliest Muslim inhabitants of the place. The centre of the village is occupied by the ruins of an extensive mud fort constructed about 1740 by Thakur Devi Singh (who was an officer of the Bharatpur raj) from where a fine view of the lake is to be had. In 1826, when Nohjhil was the headquarter of a tahsil of same name, the tahsil buildings were inside the fort, but when the tahsil was abolished they were converted into a police-station in 1860. These buildings are still in existence. A trignometrical survey pillar, built in 1836 (now in a dilapidated condition) also stands here. The tomb of Makhdum Shaikh Sahib Shah Hasan Ghori (which originally was a beautiful structure) is traditionally ascribed to a Dor raja of Kol who flourished in the 16th century. The buildings include a covered colonnade of 20 pillars of uniform design each being made of a single block of stone, built probably from the ruins of a Hindu or Buddhist shrine.

The place was originally inhabited by the Chauhan Rajputs who were also its proprietors but who in 13th century were expelled by some Jats (afterwards known as the Nohwar Jats) who hailed from Narwari and Tappal and from Jartauli (all in the Aligarh district). In the 17th century some Baluchis were given a grant by the emperor of Delhi for the express purpose of keeping the Jats in check. Their occupation lasted for about 80 years.

On June 14, 1857, the Nohwar Jats with their kinsman from the neighbouring villages of Musmina and Parsoli attacked the fort and except for the Brahmanas (with whom they had hereditary connections) all the inhabitants. The government officials took shelter in the nearby village of Thera but the *lambardar,* Ghan Muhammad, also fell a victim

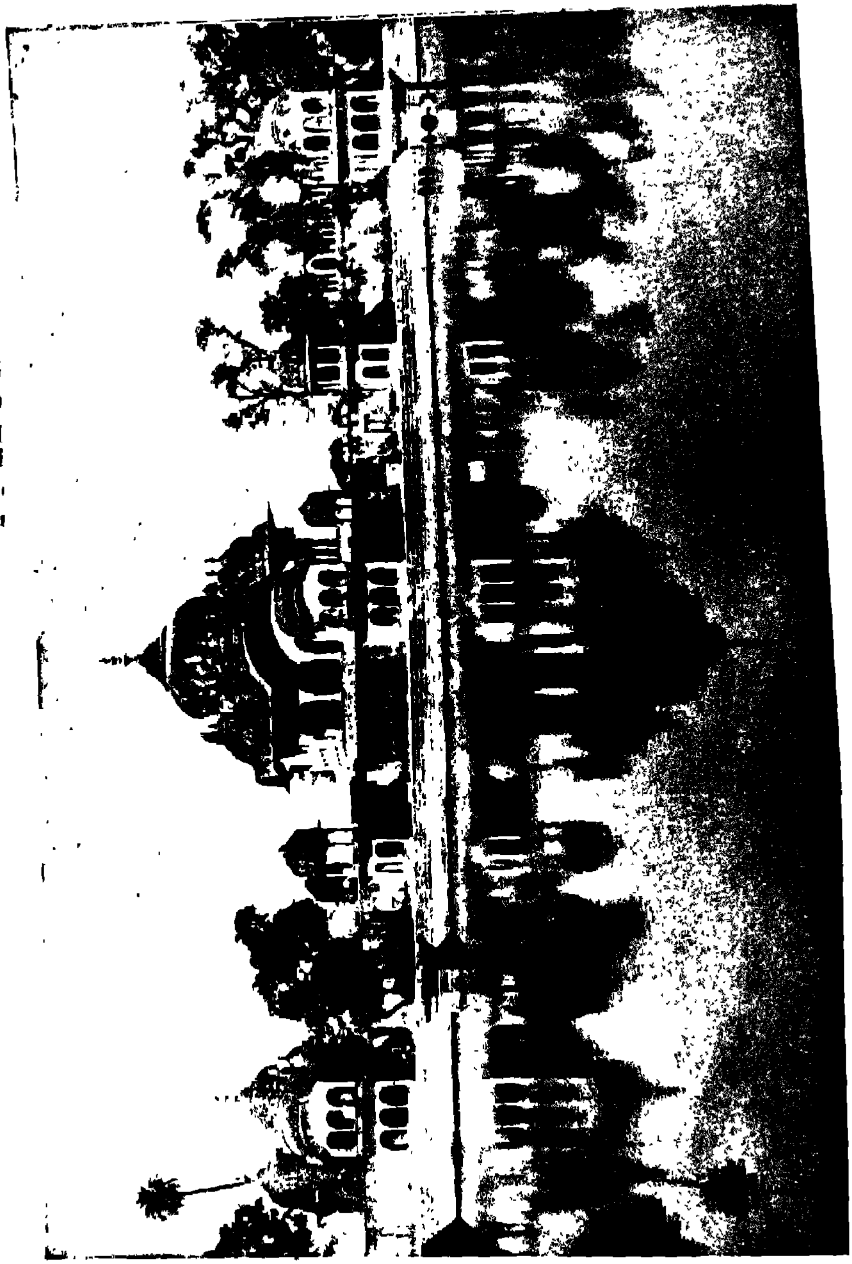
to this onslaught. When the freedom struggle broke out in Mathura in that year, 0.06 hectares of alluvial land (called Lana) were in possession of Umrao Bahadur, a freedom fighter, from whom it was confiscated by the British and given to one Lakshmi Chand who was loyal to them.

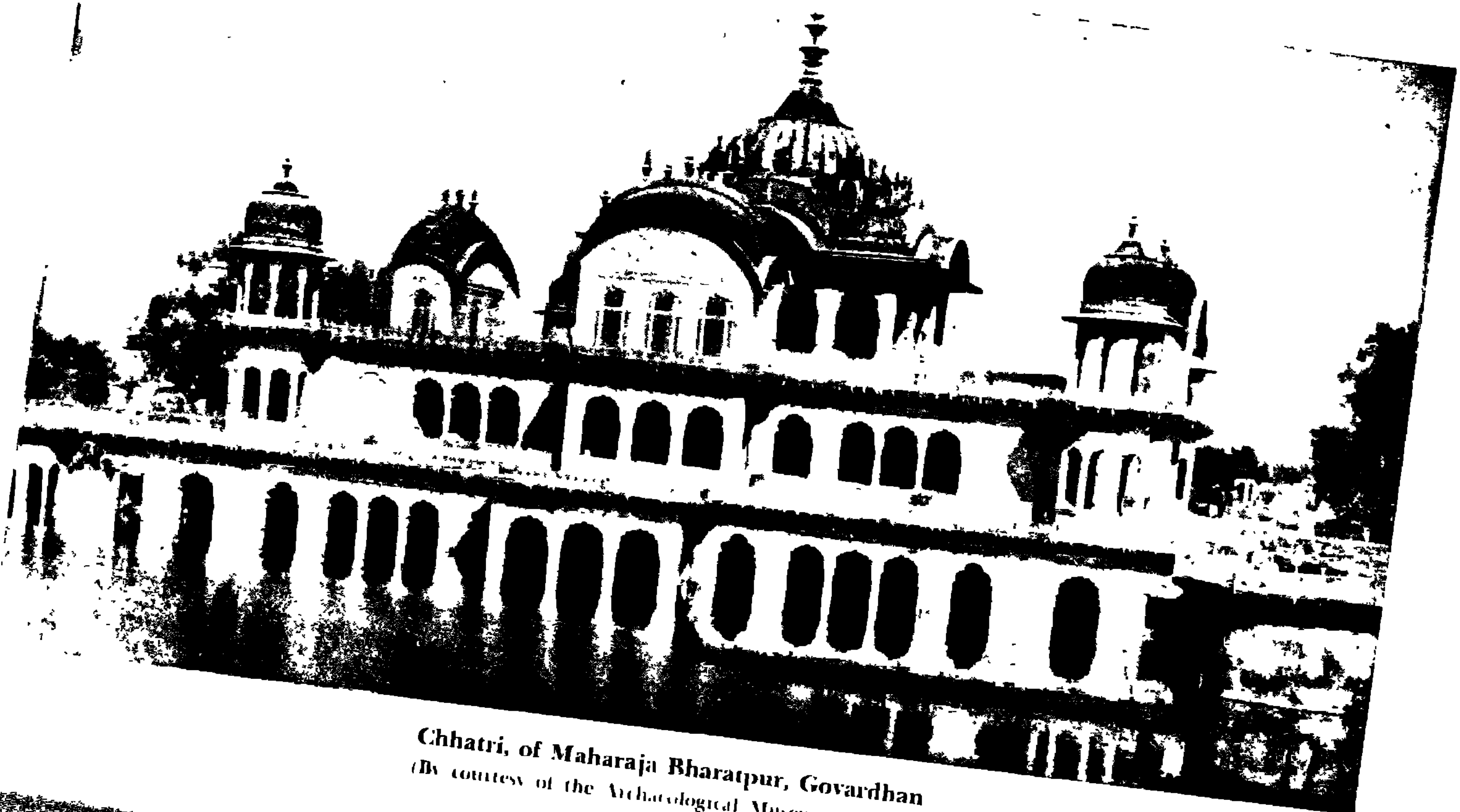
Nohjhil, which has a population of 4,555 and 766 houses, covers an area of 1,279.6 hectares of which 1,155.4 hectares are cultivated, the food crops being wheat, barley, gram, peas, jowar, *bajra, arhar*, maize, *urd, mung* and *masur* and the commercial crops mustard, rape-seed, sugarcane and tobacco. The land revenue is Rs 11,893. The place is electrified. It houses the headquarters of a *nyaya* panchayat circle and of a development block (to which it gives its name) which was opened on October 2, 1955, and is now in stage II. The block has a population of 79,149, an area of 34,750.4 hectares, 146 villages, 73 Gaon Sabhas and 13 *nyaya* panchayats. The village has a junior high school, junior Basic school for girls and another for boys, an allopathic dispensary, a maternity centre, a family planning centre, a panchayat *ghar*, 2 dharmsalas, 2 seed stores and a post-office.

A fair is held every year on the 10th day of the bright half of Asvina (to celebrate the festival of Dasahra) which is attended by about 4,000 persons. Markets are held every Friday.

Radhakund (pargana and tahsil Mathura)

This place is situated 4.83 km. north of Govardhan and 25.75 km. west of Mathura on a metalled road. It has grown up on the margin of the lake called Radhakund also known as Srikund from which it derives its name. It is said that when Krishna had killed the demon Arishta (who had the form of a bull) he felt a sense of guilt as he revered the cow and its kind as sacred. So summoning to the spot water from all the sacred streams in the country, he took a bath of purification in Radhakund (named after Radha) and another pond, Krishnakund (named after himself) into which the sacred waters had, at his bidding, poured themselves. To commemorate this event, every year, on the 8th day of the dark half of Kartika, a large fair is held near this spot. The devout Hindu, who has had a sanctifying bath in these ponds believes that he acquires as much religious merit as he would have had he made a pilgrimage to each of the sacred places from where the waters were originally drawn. The ponds are faced with stone ghats and are separated by a broad stone terrace. Between Radhakund and Govardhan lies Kusum Sarovar, an artificial lake. It is said that a saint once threw a philosopher's stone into the lake since when green scum never forms on it. On the south there is the beautiful *chhattri* of Raja Surajmal of Bharatpur, the architecture and carving being in the best pierced stone style. The interior of the *chhattri* is especially fine. It is a square chamber with a vaulted ceiling. The lunette on the broad frieze (just below the dome)



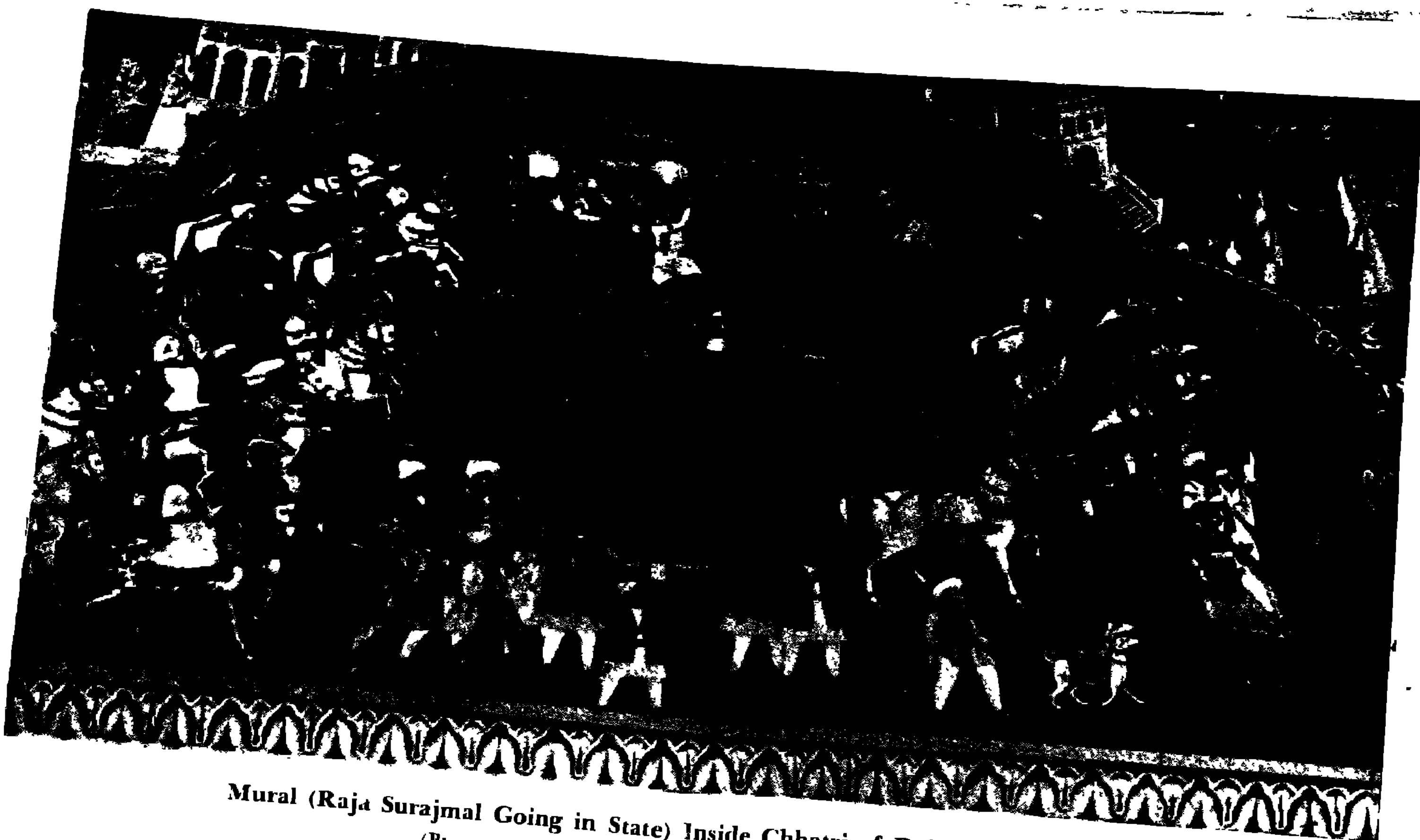


Chhatri, of Maharaja Bharatpur, Govardhan

(By courtesy of the Archaeological Museum, Mathura)



Mural (Darbar) inside Chhatri of Raja Surajmal, Aring
(By courtesy of the Archaeological Museum, Mathura)



Mural (Raja Surajmal Going in State) Inside Chhatri of Raja Surajmal, Aring
(By courtesy of the Archaeological Museum, Mathura)

on each wall is executed with a beautiful fresco depicting a scene in the life of Surajmal and giving a vivid picture of the dress, weapons, architecture, etc., of those times and an idea of the splendour of an Indian raja's court. That on the west depicts a darbar assembly at Dig; that on the north a royal procession with the raja seated on an elephant and accompanied by camels, horses, elephants, (all full caparisoned); the next shows him arriving in state with his courtiers for puja; and the 4th his hunting grounds (which lay between Bharatpur and Dig) and also a variety of details of the hunt; figurines (in the round) of a variety of musicians ornament the base of the pendentives which are richly ornamented. Flanking this *chhattri* are 3 more — those of Kishori, Hansia and Laxmi (2 of whom were his ranis), those of the first 2 being on the south-eastern side and that of the 3rd on the north-western.

In 1916-17 Radhakund was declared a town area. It has a population of 2,555 and an area of 1,142 hectares of which 789.4 hectares are cultivated. The main crops are wheat, barley, gram, jowar, *bajra*, sugarcane and oil-seed. The channels of the Yamuna canal and masonry wells are the main sources of irrigation. The population of the rural part of Radhakund is 286, its land revenue amounts to Rs 8,164 and it has 3 dharmsalas, a post-office, a telephone office, a police out-post, a junior high school, a junior Basic school and 528 houses. It falls in the Govardhan development block. The forest department has raised a plantation of a variety of trees in an area of 42.8 hectares.

Raya (pargana and tahsil Mat)

Originally the combined sites of 12 villages came to be known as Raya. The town lies in Lat. 27° 33′ N. and Long. 77° 48′ E., on the metalled road going to Aligarh, 12.9 km. north-east of the headquarters of the district with which it is connected by the provincial highway. A metalled road also connects it with Baldeo in the south. Government Roadways buses ply on these roads. Raya also has a railway station on the North Eastern Railway. The place derives its name from one Rae Sen who is regarded as the ancestor of all the Jats of the Godha *pal* or clan.

When the freedom struggle took place in 1857, Raya was also seriously disturbed. Devi Singh, a freedom fighter, declaring himself the raja of the place, besieged the police-station for 8 days and plundered it. On the arrival of the collector he and his associate, Sriram, were arrested and hanged and the police-station was re-established.

Raya has a population of 5,020 and an area of 48.6 hectares, 21.45 being under the plough. The number of houses is 684 of which 545 are assessed to taxation. The market days are Mondays and Fridays. Jaggery is the most important commodity of trade and it is exported to Aligarh, Hathras and Rajasthan, the quantity exported being evaluated at Rs 50,00,000 annually.

For purposes of civic administration Raya was administered under the Bengal Chaukidari Act of 1856 from 1859 to 1914 when it was constituted a town area.

It is also the headquarters of a stage I development block (of the same name) which started functioning from April 1, 1960, and consists of 103 villages, 74 Gaon Sabhas and 10 *nyaya* panchayats.

The place, which is electrified, possesses an allopathic dispensary, a maternity centre, a family planning centre, a veterinary hospital, an artificial insemination centre, a police-station, a post-office (with telegraphic and telephonic facilities), a cattle pound, 3 dharmsalas and an inspection house. There is also a junior Basic school for girls and one for boys and an intermediate college located on a mound which is the remains of an old mud fort.

Sadabad (pargana and tahsil Sadabad)

Sadabad, the headquarters town of the tahsil to which it gives its name, lies in Lat. 27° 26′ N. and Long. 78° 3′ E., at the junction of the Etah-Mathura and Aligarh-Agra roads (both metalled), 43.5 km. east-south-east of Mathura on the former and 33.8 km. from Agra on the latter. A small river, the Karban, runs past it and the nearest railway station — that of Jalesar Road (on the Northern Railway) — is about 16.1 km. to its east. Government buses ply on both these roads and private buses also run on the former. A bridge of seven spans connects the opposite banks of the Karban.

Sada'ad was founded by Shahjahan's minister, Sadullah Khan, (who died in 1655). From 1828 to 1832 it was the headquarters of a tahsil which comprised the parganas of Jalesar, Mat, Nohjhil, Mahaban, Raya, Khandauli, Sikandra Rao, Firozabad and Sadabad. When the district of Mathura was formed in 1832, the whole of the Sadabad circle with the exception of Sikandra Rao, Firozabad and Khandauli, was absorbed in it. During the freedom struggle of 1857 the Jats attacked the place and killed seven persons. They were repulsed by Somant Singh (of Hathras) who subsequently received from the British the grant of a village (in Aligarh) in recognition of his services to them, Zalim and Deo Karan of Kursanda, the Jat freedom fighters, being hanged.

In the national struggle of 1942 some local residents suffered imprisonment. In 1944, one Ram Saran (of Agra) with the association of the people of Sadabad, set fire to the electric power station in punishment of which a collective fine of Rs 60,000 was imposed on the residents of the town, but which was remitted subsequently.

The chief buildings of the town are the tahsil building (which occupies the site of an old fort with battlemented walls ascribed to one Gosain Himmat Bahadur); the Sri Baijnath Mahadeo Mandir (built in the 17th

century); 2 other temples — dedicated to Mahadeo and Hanuman respectively; another temple founded by Daulat Rao Sindhia in honour of Murli Manohar (Krishna); and 3 mosques, one of which is said to have been built by the founder of the town.

For purposes of civic administration the place was administered from 1859 to 1914 under the provisions of the Bengal Chaukidari Act of 1856 and has been a town area since 1914. It comprises parts of 3 villages and Sadabad itself.

The population of the town (which is electrified) is 6,572. The area is 93.2 hectares and the number of houses 881. The total area is 400.2 and that which is cultivated 331.0 hectares, the land revenue being Rs 4,777. The main crops are wheat, gram, *bajra* and oil-seed and the source of irrigation kutcha and pakka wells.

The fair of Ramlila (on the 11th and 12th days of the bright half of Asvina), Rama Navami (on the 9th day of the bright half of Chaitra) and Tazia (on the 10th of Muharram) are held in the town, each of which is attended by about 1,000 persons.

Sadabad is also the headquarters of the Kursanda development block (in stage II) which was opened on April 1, 1959, and has a population of 94,816, comprises 60 Gaon Sabhas, 72 villages and 9 *nyaya* panchayats.

The town has an allopathic dispensary, a maternity centre, a family planning centre, a veterinary hospital, an artificial insemination centre, a stallion stand, a police-station, a post-office (with telegraphic and telephonic facilities), 3 dharmsalas, a cattle pound and a wool extension centre. The educational institutions are a higher secondary school, 2 junior high schools and 4 junior Basic schools.

Sahpau (pargana and tahsil Sadabad)

Sahpau lies in Lat. 27° 26′ N. and Long. 78° 9′ E., about 1.6 km. from mile 42 of the Etah-Mathura road. It is 54.7 km. east-south-east of Mathura, 11.3 km. east of Sadabad and 4.8 km. east of the Jalesar Road railway station (on the Northern Railway). Government and private buses ply on these roads. It is thought locally that in ancient times the place was called Moreban but that subsequently it came to be known as Sampur which became Sahpau in course of time.

The remains of an old fort still exist in the form of a mound which has supplied large slabs of block *kankar* as building material. Some late Jain sculptures have been dug up from here and the most characteristic removed to the Mathura museum in the latter half of the 19th century. A little outside the town there is the old temple of Bhadra Kali Mata of which only the terrace exists where a he-buffalo is sacrificed every year on the occasion of Dasahra. Sati Burj (an old domed structure),

built in commemoration of the act of sati performed by a Rajput widow, lies to the north but is now in ruins. Sadhu Ashram (which covers an area of about 16 hectares) contains a group of 4 small temples 2 of which are about a hundred years old.

From 1859 to 1914 the place was administered under the Bengal Chaukidari Act of 1856. Since 1914 it has been a town area which now covers a part of the revenue village of Sahpau. The town area has 618 houses, a population of 4,440 and an area of 971.2 hectares. The cultivated area of the whole Sahpau is 482.9 hectares, the food-crops being wheat, barley, gram, peas, maize, *jowar, bajra* and the commercial crop sugar-cane. Irrigation is carried on by means of the lower Ganga canal through 2 of its distributaries and by wells, the land revenue being Rs 16,180.

The town area has an Ayurvedic dispensary, a family planning centre, a veterinary stockman centre, a police-station, a post-office, a cattle pound, 3 dharmsalas, 3 junior Basic schools, a junior high school, 2 higher secondary schools and a library.

Sahpau is also the headquarters of a development block (in stage I) of the same name which was opened on October 1, 1962, and which comprises 64 villages, 58 Gaon Sabhas and 6 *nyaya* panchayats.

The fair of Vijya Dasami is held on the 9th and 10th days of the bright half of Asvina and that of Bhadra Kali on the 5th day of the bright half of Vaisakha — and each is attended by about 1,000 persons.

Sonkh (pargana and tahsil Mathura)

Sonkh lies 25.7 km. south-west of Mathura in Lat. 27° 29′ N. and Long. 77° 31′ E., on a metalled road leading to Kumbher in Rājasthan and 11.3 km. south of Govardhan on the Govardhan-Sonkh metalled road. Private buses ply from and to the place.

According to certain Gosains, it is said to derive its name from the demon Sankhasur. but according to local tradition the name is ascribed to the Tomar chief who founded the place some time in the 11th century. After Sonkh had been deserted for many years, it was resettled by Ahlad, a Jat, whose 5 sons divided it into as many portions each — a separate village still bearing one of their names. The remains of an old mud fort, built in the time of Surajmal of Bharatpur by a Jat named Hati Singh (or Jawahir Singh) are to be found in the form of a mound.

Sonkh comprises a rural section and a town area and covers an area of 997.6 hectares of which 886.2 hectares are cultivated, the land revenue being Rs 10,458. The food-crops produced are wheat, barley, gram jowar, *bajra* and pulses and the commercial crops sugar-cane and oil-seeds. Irrigation is done by minors of the Yamuna canal and wells.

Sonkh is said to be a place of archaeological interest as some pieces of 'painted grey ware', have been found here.

It is one of the oldest town areas of the district, has a population of 3,767, covers an area of 46.5 hectares and has 483 houses.

Sonkh contains an allopathic dispensary, an artificial insemination centre, a post-office (with telegraphic and telephonic facilities), a dharmsala, a junior Basic school, a junior high school (for girls) and an intermediate college.

Vrindaban (pargana and tahsil Mathura)

The celebrated town of Vrindaban is situated in Lat. 27° 33′ N. and Long. 77° 42′ E., on the right bank of the Yamuna about 14.48 km. north of Mathura with which it is connected by a metalled road and a branch railway line which comes from the Mathura cantonment railway station. The town more or less stands on a peninsula, the river touching it on 3 sides. The name of the town seems to have been derived from the word *vrinda*, another name for the sacred *tulsi* plant (*Ocymum sanctum*) of which, according to legend, there once was a grove here. According to another tradition it is named after Vrinda Devi, one of Krishna's playmates. It is believed that Krishna passed much of his youth here. Within the Vrindaban municipality there are about 1,000 temples (including a number of private shrines). Of the 2 tanks of reputed sanctity, one is Brahma Kund (now in ruins) and the other, Govind Kund (near the Mathura road), which was originally a natural pond but about 1857 was enclosed with masonry walls and flights of steps, at a cost of Rs 30,000. A 3rd masonry tank lies in the grove known Kewarban which is adjacent to the Madan Mohan temple. Near it is the small temple of Davanal Behari which has a cloistered courtyard (meant for pilgrims) and a large walled garden. There are also 52 *sattras* (dole houses) for the distribution of alms.

The earliest known shrine in Vrindaban is said to have been built by the local Gosains in a large garden known as Nidhiban in those times (later as Seva Kunj). It is also said that the Emperor Akbar was taken blindfolded into the grove where a marvellous vision was revealed to him in consequence of which he acknowledged the spot as being holy ground. The 4 temples built in honour of his visit are called Govind Deva, Madan Mohan, Gopinath and Jugal Kishore. The first is an impressive edifice; the body is in the form of Greek cross, the nave being 30 m. in length with the same breadth across the transepts; the central section is surmounted by a dome of graceful proportions and the 4 arms of the cross are roofed by a wagon vault constructed of radiating arches, the architectural style showing both Saracenic and Hindu features at the east end o fthe nave there is a small portico and at the west end, between 2 inches and set in a rich canopy of sculpture, a square-headed doorway which leads to a chamber. The one

beautiful tower that exists has lost some of its upper stages. A mutilated inscription on a wall records the fact that the temple was built in 1590 by Raja Man Singh of Amber. In the time of Aurangzeb the principal image was removed to Jaipur. Repairs were carried out from 1873 to 1877 by the government at a cost of Rs 38,365 including a grant of Rs 5,000 from the maharaja of Jaipur. The temple is now under the charge of the archaeological survey of India. The temple of Madan Mohan stands on a high cliff near the Kaliya Mardan ghat. It is said to have been built by Ram Das Kapur, a Punjabi merchant. It consists of a nave about 17 m. in length with a choir 6 metres square at the west end and a sanctuary of the same dimensions. The vaulted roof of the nave has disappeared as has the upper part of the choir. That surmounting the sacrarium is a plain octagon of curvilinear outline tapering towards the summit. The temple is under the charge of the archaeological survey of India.

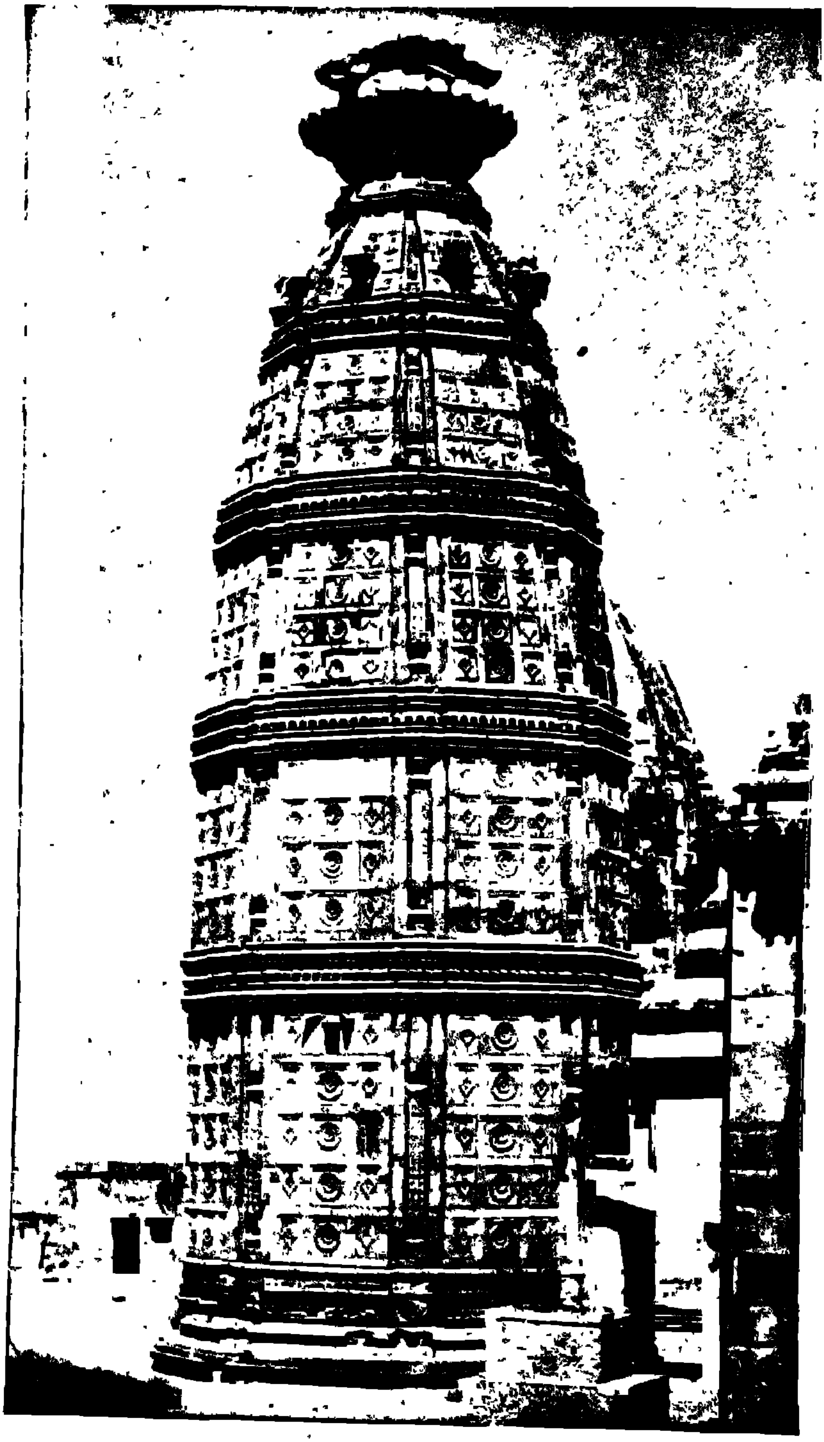
The temple of Gopinath is said to have been built by Raisingh, a Shaikhawat Rajput. In style and dimensions it is very much like the temple of Madan Mohan but is more badly ruined. Another temple was built about 1821 on the northern side of that of Gopinath which also is under the charge of the archaeological survey of India.

The temple of Jugal Kishore stands at the lower end of the town near Kesighat. It was built in 1627 during the reign of Jahangir, its founder being Non Karan (probably a Chauhan Rajput). Its choir is 7.5 m. squares. There is a small doorway which is supported on 8 closely set brackets carved in the form of elephants.

Of the other important temples at Vrindaban that of Radha Ballabh was built by one Sundar Das in 1626. Its nave has an eastern facade, 10.2 m. broad. The interior is a fine vaulted hall, with a double tier of openings on the north and south sides, those in the lower storey having brackets and architraves and those above having arches. The cella was demolished by Aurangzeb.

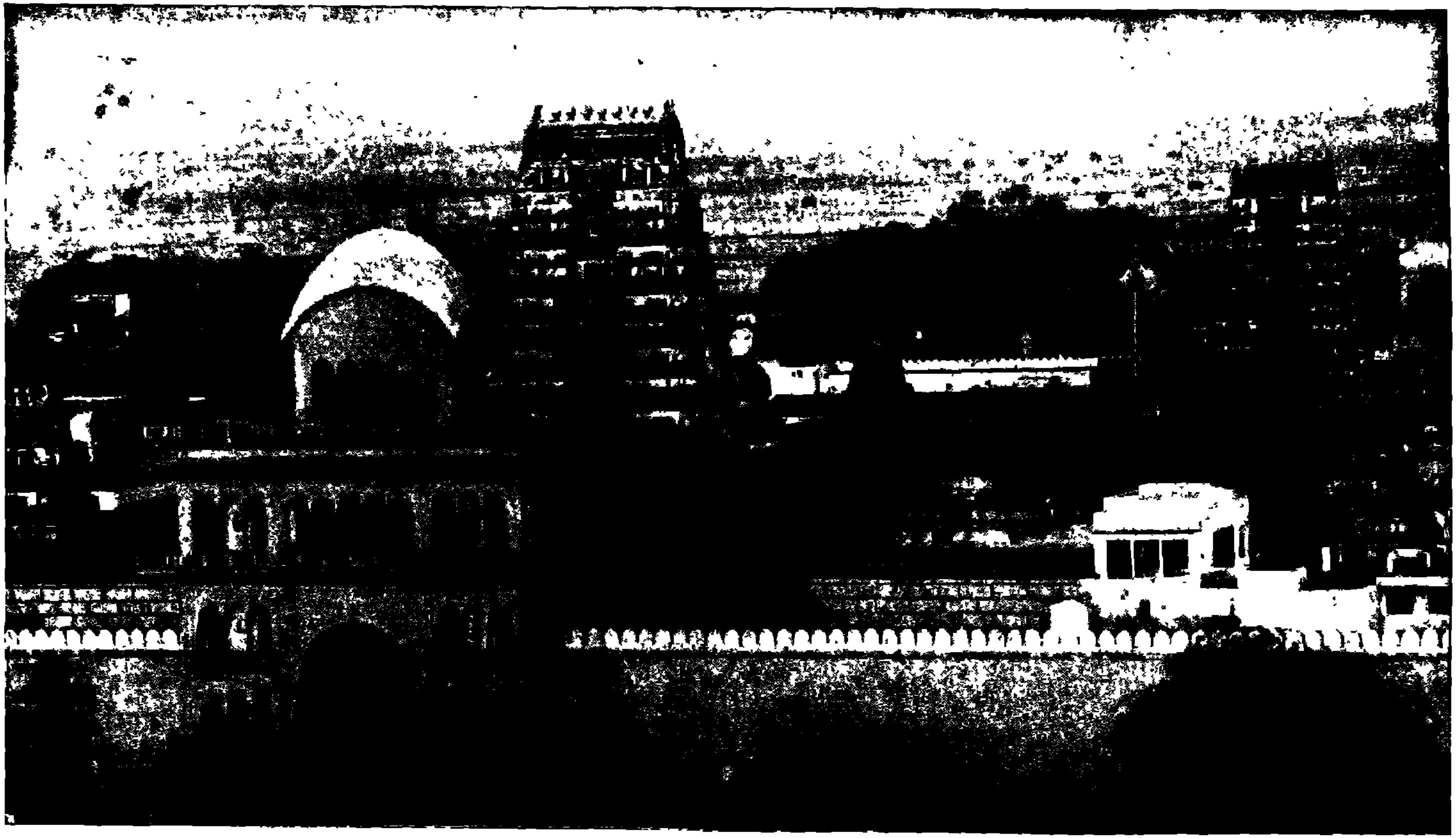
The temple of Krishna Chandra (also known as the Lala Babu temple) was built about 1810, at a cost of 25 lakhs of rupees by one Krishna Chandra Sen. It stands in a large courtyard and is enclosed by a high masonry wall with an arched gateway at either end. It is quadrangular in form being 48 m. in length with a front central compartment of 3 arches and lateral colonnades of 5 bays reaching on either side towards the sanctum.

The temple of Rangji was founded by the brothers of Lakshmi Chand (a banker of Mathura). It is dedicated to Rangji or Sri Ranga Nath — a name of Vishnu. It was completed in 1851 at a cost of 45 lakhs of rupees. The outer walls are 232 m. in length and 132 m. in breadth, and enclose a big tank and garden and the temple court. In front of the image of the god there is a *dhvaja stambha* (pillar or obelisk) of gilded copper, 18 m. in height and sunk some 7.2 m. or more below the surface of the ground.



Temple of Madan Mohan, Vrindaban

(By courtesy of the Archaeological Museum, Mathura)



Temple of Rangji, Vrindaban
(By courtesy of the Archaeological Museum, Mathura)

5 hospitals (including a T. B. Sanatorium), a veterinary hospital, an artificial insemination centre, a police-station, a cattle pound, a cinema house, a waterworks, 4 post-offices, a telegraph office, 6 dharmsalas, an industrial training institute, a Gurukul (an institution for advanced education in Sanskrit), a technical college, an arts and crafts college for girls, a theological university, 7 junior Basic schools, 2 intermediate colleges for boys and a higher secondary school for boys and one for girls, 2 junior high schools (one for boys and one for girls), 4 Sanskrit schools and 6,924 houses.

The forest department has raised a plantation of a variety of trees in an area covering 167.9 hectares and has also put up a research nursery in this area.

APPENDIX

CONTENTS

TABLE I—*Area and Population*

District and tahsil	Area			Population						
	1961		1951	1961			1951			1941
	Square miles	Square Kilometres	Square miles	Persons	Males	Females	Persons	Males	Females	Persons
1	2	3	4	5	6	7	8	9	10	11
District total										
Total	1,455·4	3,769·5	1,456	10,71,279	5,82,894	4,88,385	9,12,264	4,93,930	4,18,334	8,11,251
Rural	1,442·9	3,737·2	1,416	8,91,652	4,84,650	4,07,002	7,27,592	3,93,230	3,34,372	6,55,216
Urban	12·5	32·3	40	1,79,627	98,240	81,383	1,84,672	1,00,710	83,962	1,56,035
Chhata—										
Total	406·4	1,052·6	407	2,10,415	1,14,246	96,169	1,78,240	96,320	81,920	1,63,970
Rural	404·9	1,048·7	397	1,95,230	1,06,077	89,153	1,58,871	85,778	73,093	1,46,407
Urban	1·5	3·9	10	15,185	8,1 9	7,016	19,369	10,542	8,827	17,563
Mat—										
Total	331·5	858·6	331	2,35,141	1,27,502	1,07,639	2,00,876	1,08,686	92,190	1,83,919
Rural	331·5	858·6	331	2,35,141	1,27,502	1,07,639	1,97,056	1,06,632	90,424	1,80,274
Urban	..	..		..	..	..	3,820	2,054	1,766	3,645
Mathura—										
Total	409·0	1,059·3	410	3,72,545	2,03,784	1,68,761	3,15,047	1,71,031	1,44,016	2,66,981
Rural	398·4	1,031·8	387	2,14,675	1,17,274	97,401	1,73,203	93,536	79,667	1,50,516
Urban	10·6	27·5	23	1,57,870	86,510	71,360	1,41,844	77,495	64,349	1,16,465
Sadabad—										
Total	308·5	799·0	398	2,53,178	1,37,362	1,15,816	2,18,101	1,17,893	1,00,208	1,96,381
Rural	308·1	798·1	[illegible]	2,46,606	1,33,797	1,12,809	1,98,462	1,07,274	91,188	1,78,019
Urban	0·4	0·9	7	6,572	3,565	3,007	19,639	10,619	9,020	18,362

TABLE II—*Population according to Languages*, 1961

Languages	Persons
1	2
Hindi	10,28,120
Urdu	32,489
Bengali	3,991
Punjabi	2,883
Nepali	1,332
Sindhi	931
Marathi	291
Gujarati	271
Telugu	236
Oriya	155
Malyalam	154
Tamil	138
Manipuri/Meithi	93
Garhwali	79
Kumauni	26
English	24
Kashmiri	20
Burmese	14
Kannad	13
Assamese	11
Rajasthani	7
Coorgi/Kodagu	1
Total	10,71,279

TABLE III—*Population according to Religion*, 1961

Religion	Population		
	District total	Rural total	Urban total
1	2	3	4
Hinduism	9,91,743	8,37,203	1,54,540
Islam	75,366	53,274	22,092
Sikhism	1,675	362	1,313
Jainism	1,613	603	1,010
Christianity	868	209	659
Buddhism	10	..	10
Zoroastrianism	4	1	3
Total ..	10,71,279	8,91,652	1,79,627

TABLE IV—*Rainfall (up to 1959)*

Station	Years on which data are based	Normal rainfall (in mm)													Extreme rainfall (in mm)			
		January	February	March	April	May	June	July	August	September	October	November	December	Annual	Highest annual rainfall (as percentage of normal) and year	Lowest annual rainfall (as percentage of normal) and year	Heaviest rainfall in 24 hours: Amount (mm)	Heaviest rainfall in 24 hours: Date
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Baroda	50 a	11·2	9·1	5·6	2·3	7·4	43·4	170·4	180·1	122·7	20·1	3·3	4·1	579·7	191 (1933)	33 (1905)	254.0	1[illegible]9[illegible] Sept. 24
	b	0·8	0·8	0·5	0·2	0·7	2·7	8·6	8·8	5·2	0·6	0·2	0·3	29·4				
Basunti	50 a	10·2	13·7	7·4	3·1	6·1	36·6	182·4	186·2	115·1	15·0	1·5	5·6	582·9	207 (1908)	29 (1918)	167.9	1927 Aug. 11
	b	0·9	1·0	0·5	0·3	0·7	2·5	8·2	8·4	4·7	0·4	0·2	0·4	28·2				
Chhata	50 a	14·7	12·9	8·4	6·9	11·7	36·6	151·1	182·6	108·2	16·0	2·0	5·6	556·7	184 (1908)	39 (1929)	241.3	1890 July 20
	b	1·4	1·3	0·8	0·7	1·2	2·7	8·9	9·4	5·4	0·7	0·2	0·6	33·3				
Chhotakosi	50 a	11·4	14·5	7·9	8·4	10·9	48·3	199·4	202·9	135·6	25·1	1·8	6·1	672·3	211 (1933)	27 (1941)	221.0	1910 Oct. 1
	b	1·1	1·2	0·6	0·3	1·1	2·6	9·1	9·4	5·4	0·8	0·2	0·6	32·4				
Mahaban	25 a	25·2	12·7	8·9	4·3	8·4	40·1	150·1	192·0	113·5	23·1	2·3	7·1	577·7	178 (1917)	25 (1918)	190.5	1908 Aug. 1
	b	1·3	1·1	0·8	0·4	1·0	2·7	9·4	10·0	5·5	0·9	0·3	0·6	34·0				
Mat	50 a	14·7	15·7	9·4	6·6	6·9	49·0	187·5	186·4	123·2	16·5	1·5	6·6	624·0	186 (1908)	24 (1918)	185.4	1875 Sept. 8
	b	1·4	1·2	0·8	0·7	0·8	3·0	10·0	9·4	5·7	1·1	0·2	0·6	34·9				
Mathura	50 a	12·9	15·0	8·1	4·8	8·6	36·6	160·3	168·7	107·2	15·5	1·5	5·1	544·3	181 (1933)	34 (1918)	205.2	1958 Aug. 23
	b	1·2	1·2	0·7	0·4	1·1	2·9	9·3	9·9	5·6	0·8	0·2	0·5	33·8				
Sadabad	50 a	13·2	12·7	7·1	4·8	7·4	42·9	175·8	188·0	117·6	17·3	2·0	5·6	594·4	190 (1917)	35 (1918)	215.9	1894 Aug 23
	b	1·2	1·1	0·6	0·5	1·0	2·4	8·8	9·4	5·6	0·8	0·2	0·6	32·2				
Mathura district	a	12·9	13·3	7·9	5·1	8·4	41·7	172·1	185·9	117·9	18·6	2·0	5·7	591·5	179 (1908)	36 (1918)		
	b	1·2	1·1	0·7	0·4	0·9	2·7	9·0	9·3	5·4	0·8	0·2	0·5	32·2				

a—Normal rain fall in mm

b—Average no. of rainy days (days with rain of 2·5 mm or more)

TABLE V (i)—*Cultivated Area (in Acres)*, 1963-64

Tahsil and district	Geographical area (in acres)	Cultivated area under different harvests									Gross cultivated area				
		Rabi			Kharif			Zaid							
		Food	Non-food	Total	Food	Non-food	Total	Food	Non-food	Total	Area under food crops	Area under non-food crops	Total	Net cultivated area	Double cropped area
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Chhata	2,60,157	1,43,479	6,583	1,50,062	74,286	28,739	1,03,025	88	59	147	2,17,853	35,381	2,53,234	2,12,380	40,854
Mat	2,11,661	1,20,017	3,712	1,23,729	73,386	25,413	98,799	568	212	780	1,93,971	29,337	2,23,308	1,76,175	47,133
Mathura	2,63,419	1,39,577	10,116	1,49,693	76,450	29,911	1,06,361	601	57	658	2,16,628	40,084	2,56,712	2,24,455	44,257
Sadabad	1,96,876	1,15,420	4,006	1,19,426	73,524	19,537	93,061	515	102	617	1,89,459	23,645	2,13,104	1,70,284	42,820
District total	9,32,113	5,18,493	24,417	5,42,910	2,97,646	1,03,600	4,01,246	1,772	430	2,202	8,17,911	1,28,447	9,46,358	7,71,294	1,75,064

TABLE V (ii)—*Culturable Area (in Acres)*, 1963-64

Tahsil and district	Geographical area (in acres)	Forests (under forest department)	Pastures and grazing ground	Land under miscellaneous trees, groves, etc., not included in area sown: Groves and orchards	Forests under Gaon Sabhas and land-holders	Land under thatching grasses and bamboo	Total	Other culturable waste land	Fallow land	Total culturable area (including fallow land)
1	2	3	4	5	6	7	8	9	10	11
Chhata	2,60,157	656	20	401	5,493	..	5,894	12,750	11,077	30,397
Mat	2,11,661	532	..	387	..	2	389	10,187	8,313	19,421
Mathura	2,63,419	1,693	1,013	878	209	160	1,247	9,906	12,709	26,568
Sadabad	1,96,876	..	1,300	509	511	27	1,047	1,974	8,507	12,828
District tota	9,32,113	2,881	2,333	2,175	6,213	189	8,577	34,817	40,606	89,214

TABLE V (iii)—*Uncultivated Area (in Acres)*, 1963-64

Tahsil and district	Geographical area (in acres)	Land put to non-agricultural uses				Banjar and land unfit for cultivation due to other causes	Total unculturable area
		Land under water	Land occupied by habitation, roads, buildings, railways, etc.	Burial grounds	Total		
1	2	3	4	5	6	7	8
Chhata	2,60,157	4,544	8,382	130	13,056	4,324	17,380
Mat	2,11,661	4,088	7,264	70	11,422	4,643	16,065
Mathura	2,63,419	5,301	13,923	263	19,487	4,909	24,396
Sadabad	1,96,876	3,105	7,219	230	10,554	3,210	13,764
District total	9,32,113	17,038	36,788	693	54,519	17,086	71,605

TABLE V (iv)—*Irrigated Area (in Acres)*, 1963-64

Tahsil and district	Area irrigated by					Total irrigated area	Net irrigated area	Area irrigated more than once
	Canals	Tube-wells	Other wells	Tanks, lakes and ponds	Other sources			
1	2	3	4	5	6	7	8	9
Chhata	78,463	43	3,710	13	5	82,234	75,710	6,524
Mat	67,118	936	18,282	81	222	86,639	70,155	16,484
Mathura	85,699	200	10,073	38	35	96,045	90,684	5,361
Sadabad	54,379	2,299	21,737	39	77	78,531	67,295	11,236
District total	2,85,659	3,478	53,802	171	339	3,43,449	3,03,844	39,605

TABLE VI (i)—*Area (in Acres) under Principal Food Crops*, 1963-64

Tahsil and district	Rabi			Kharif			Zaid		
	Wheat	Gram	Other crops	Sugar-cane	*Bajra*	Other crops	Musk melon	Vegetable except potato	Other crops
1	2	3	4	5	6	7	8	9	10
Chhata	46,106	26,376	57,889	19,870	6,455	52,515	30	47	11
Mat	38,312	9,434	72,324	10,996	15,439	46,951	145	273	150
Mathura	51,915	36,249	51,413	17,570	7,057	51,823	124	224	253
Sadabad	32,525	21,951	60,944	3,490	19,473	50,561	233	190	92
District total	1,68,858	94,010	2,42,517	51,926	48,424	2,01,850	532	734	506

TABLE VI (ii)—*Area (in Acres) under Principal Non-food, Crops*, 1963-64

Tahsil and district	Rabi			Kharif			Zaid		
	Mustard	Tavamava	Other crops	Cotton	Jowar (fodder)	Other crops	Tobacco	*Kirana masala*	Other crops
1	2	3	4	5	6	7	8	9	10
Chhata	5,700	1,674	1,155	9,722	12,377	9,651	54	5	..
Mat	1,237	863	1,612	7,353	11,777	6,283	162	49	1
Mathura	4,705	3,090	2,321	8,895	13,473	7,543	23	34	..
Sadabad	148	1,399	2,459	5,612	11,446	2,479	85	17	..
District total	11,790	7,026	7,547	31,582	49,073	25,956	324	105	1

TABLE VII—*Land Revenue Demand (in Rupees)*

Tahsil and district	Year of Settlement 1805-08	1808-11	1815-20	Under Regulation VII of 1822/IX of 1933	1879	1921-24	1942	1950-51	1952-53	1964-65
1	2	3	4	5	6	7	8	9	10	11
Chhata	2,13,981	2,17,292	2,46,730	3,38,655	3,69,973	3,61,242	2,89,389·00	2,91,255·75	6,19,772·00	6,97,106·18
Mahaban	2,35,750	2,33,716	2,50,929	2,84,656	3,14,287	..	*	...	..	..
Mat	1,36,814	1,84,712	2,14,461	2,41,773	2,81,820	4,78,182	3,97,839·00	4,05,211·00	9,82,172·00	9,86,085·00
Mathura	1,50,569	1,75,732	2,16,957	2,78,955	2,23,295	3,57,128	2,99,286·17	2,80,809·75	8,24,043·77	8,35,487·49
Sadabad	2,73,144	2,64,752	2,71,621	2,90,212	3,16,016	5,04,094	5,58,668·76	4,60,061·62	11,34,792·55	11,14,406·58
District total	10,10,258	10,76,204	12,00,698	14,34,251	16,05,391	17,00,646	14,45,182·92	41,37,338·12	35,60,780·32	36,33,085·25

*Tahsil Mahaban was abolished in 1923

TABLE VIII (i-a)—*Receipts (in Rupees), Zila Parishad*

Year	Government grants	Educational	Medical and public health	Cattle pounds	Fairs and exhibitions	Other sources	Total receipts
1	2	3	4	5	6	7	8
1954-55	10,74,167	1,68,164	12,293	29,517	1,497	31,736	13,17,374
1955-56	11,84,387	1,26,600	13,798	35,487	1,719	75,707	14,37,698
1956-57	12,70,139	1,16,310	14,293	42,788	662	75,642	15,19,834
1957-58	14,44,763	99,201	15,063	36,254	436	72,240	16,63,957
1958-59	15,39,692	72,768	14,314	35,189	..	1,02,038	17,64,001
1959-60	15,96,844	84,828	15,148	34,060	..	1,11,644	18,42,524
1960-61	16,51,097	85,062	13,070	16,164	..	1,02,483	18,67,876
1961-62	20,57,704	90,188	13,874	17,741	..	81,841	22,61,348
1962-63	21,36,689	97,012	13,192	25,791	..	1,13,944	23,86,628
1963-64	24,10,029	1,20,944	11,595	23,613	652	92,736	26,59,569

TABLE VIII (i-b)—*Expenditure (in Rupees), Zila Parishad*

Year		General administration and collection charges	Education	Medical and public health	Public works	Fairs and exhibition	Other sources	Total expenditure
1		2	3	4	5	6	7	8
1954-55	..	46,639	9,17,816	1,09,813	1,50,274	1,800	67,138	12,93,480
1955-56	..	49,398	10,25,889	1,31,381	69,138	1,789	75,894	13,35,489
1956-57	..	53,965	11,24,232	1,19,043	1,59,401	2,100	39,125	14,97,866
1957-58	..	56,890	13,10,523	1,17,105	1,17,840	2,020	52,939	16,57,317
1958-59	..	57,777	13,43,410	1,34,574	1,38,258	500	61,640	17,36,159
1959-60	..	58,563	15,94,138	1,29,087	1,68,455	2,091	53,249	20,05,583
1960-61	..	55,205	15,93,804	1,27,829	86,394	500	48,605	19,12,337
1961-62	..	67,517	17,92,579	1,28,870	59,026	..	61,418	21,09,410
1962-63	..	66,379	20,56,010	1,39,480	1,80,661	..	82,036	25,24,566
1963-64	..	71,029	21,90,226	1,32,274	1,26,915	2,082	66,817	25,89,343

TABLE VIII (ii-a)—*Receipts (in Rupees), Municipal Board, Kosi*

Year	Municipal rates and taxes	Realisation under special Acts	Revenue derived from municipal property, etc., other than taxes	Grants and contributions	Miscellaneous	Other sources	Total receipts
1	2	3	4	5	6	7	8
1954-55 ..	1,18,056	2,618	78,545	20,511	4,509	66,884	2,91,123
1955-56 ..	1,31,434	3,246	78,242	17,240	3,324	2,084	2,35,570
1956-57 ..	1,11,908	2,186	90,191	18,390	3,707	803	2,27,185
1957-58 ..	1,35,347	2,528	89,998	31,155	4,486	958	2,64,472
1958-59 ..	1,15,631	3,015	86,111	38,921	8,778	430	2,52,886
1959-60 ..	1,31,866	2,387	96,034	37,417	17,412	316	2,87,432
1960-61 ..	1,70,845	2,479	93,091	37,500	8,241	409	3,12,565
1961-62 ..	1,56,240	2,636	91,119	92,258	7,067	1,00,179	4,49,499
1962-63 ..	1,74,988	2,660	93,884	74,254	9,366	2,34,350	5,89,502
1963-64 ..	1,73,833	4,804	1,01,028	69,685	36,438	55	2,85,843

TABLE VIII (ii-b)—*Expenditure (in Rupees), Municipal Board, Kosi*

Year	General adminis- tration and collection charges	Public safety	Public Health and convenience	Education	Contri- butions	Miscell- aneous	Other sources	Total expen - diture
1	2	3	4	5	6	7	8	9
1954-55	24,215	10,350	2,22,623	31,991	..	18,792	..	3,07,971
1955-56	25,523	10,587	1,54,690	29,378	..	17,845	19,900	2,57,923
1956-57	27,862	12,533	1,47,173	38,449	..	21,449	19,900	2,67,366
1957-58	27,949	13,030	1,40,378	46,005	..	26,710	..	2,54,072
1958-59	30,572	11,211	1,28,964	53,938	..	19,089	..	2,43,774
1959-60	31,612	11,536	1,91,345	57,122	..	23,282	..	3,14,897
1960-61	32,007	14,006	1,46,142	78,866	..	22,710	..	2,93,731
1961-62	35,908	15,998	2,82,688	72,517	..	24,198	..	4,31,309
1962-63	35,255	12,269	4,21,461	92,411	..	26,780	..	5,88,176
1963-64	39,518	12,674	2,28,185	98,409	250	28,435	..	4,07,470

TABLE VIII (iii-a)—*Receipts (in Rupees), Municipal Board, Mathura*

Year	Municipal rates and taxes	Realisation under special Acts	Revenue derived from Municipal property, etc., other than taxes	Grants and contributions	Miscellaneous	Other sources	Total receipt
1	2	3	4	5	6	7	8
1954-55	7,87,594	20,661	2,03,712	2,97,753	53,364	14,403	13,77,442
1955-56	8,49,877	21,345	1,57,712	3,13,205	59,941	9,441	14,11,521
1956-57	8,82,461	22,423	1,89,928	2,67,556	20,481	5,953	13,88,802
1957-58	9,86,488	22,195	1,94,962	2,63,691	40,188	6,011	15,13,535
1958-59	9,75,121	21,954	2,26,418	3,51,450	51,816	5,475	16,32,234
1959-60	9,92,402	21,712	2,21,729	3,84,718	28,127	56,164	17,04,852
1960-61	9,57,972	22,979	2,26,982	4,08,875	32,007	5,10,366	21,59,181
1961-62	7,47,642	25,078	2,10,688	5,37,593	38,543	5,58,320	23,17,864
1962-63	11,03,953	24,399	2,55,292	6,87,493	42,863	7,64,989	28,78,989
1963-64	11,37,902	23,576	2,61,019	5,68,443	45,716	7,08,976	27,45,632

TABLE VIII (iii-b)—*Expenditure (in Rupees), Municipal Board, Mathura*

Year	General administration and collection charges	Public safety	Public health and convenience	Education	Grants and contributions	Miscellaneous	Other sources	Total expenditure
1	2	3	4	5	6	7	8	9
1954-55 ..	1,37,798	57,797	8,55,010	2,76,459	9,800	80,270	82,603	14,99,737
1955-56 ..	1,46,709	66,799	7,18,353	2,79,602	11,050	68,034	1,12,978	14,03,525
1956-57 ..	1,48,518	64,329	7,57,611	2,90,430	10,875	83,150	68,504	14,23,417
1957-58 ..	1,58,707	69,666	8,28,367	3,17,244	12,200	1,29,104	42,998	15,58,286
1958-59 ..	1,63,293	79,333	8,33,699	3,35,063	14,700	97,729	53,869	15,77,686
1959-60 ..	1,63,597	75,244	9,49,374	3,47,576	11,850	84,861	1,04,282	17,36,784
1960-61 ..	2,46,882	98,328	13,35,802	3,64,786	10,875	93,902	41,769	21,92,344
1961-62 ..	1,72,614	95,868	14,34,665	4,06,909	10,650	99,627	43,220	22,63,553
1962-63 ..	1,87,094	90,570	17,97,034	4,94,231	7,050	1,45,203	43,452	27,64,634
1963-64 ..	1,93,534	1,08,224	16,48,525	5,66,100	9,500	2,15,515	54,024	27,95,422

TABLE VIII (iv-a)—*Receipts (in Rupees) Municipal Board, Vrindaban*

Year	Municipal rates and taxes	Realisation under special Acts	Revenue derived from municipal property, etc., other than taxes	Grants and contributions	Miscellaneous	Other sources	Total receipts
1	2	3	4	5	6	7	8
1954-55	1,82,481	1,339	56,587	81,008	12,240	1,62,099	4,95,754
1955-56	1,97,487	2,212	57,209	99,962	12,710	3,31,130	7,00,710
1956-57	1,97,211	2,443	53,084	87,293	17,398	13,334	3,70,763
1957-58	2,10,857	3,213	57,210	1,24,856	14,727	1,48,129	5,58,992
1958-59	2,54,487	3,070	57,369	1,10,393	30,449	95,302	5,51,070
1959-60	2,35,018	3,139	74,203	1,27,918	26,642	90,908	5,57,828
1960-61	2,32,318	4,362	68,107	1,38,800	13,573	54,497	5,11,657
1961-62	2,56,693	5,242	71,505	1,85,789	20,641	86,600	6,26,470
1962-63	2,88,269	5,944	84,837	1,98,122	22,344	15,675	6,15,191
1963-64	3,50,064	6,261	99,290	1,81,258	21,523	7,850	6,66,246

TABLE VIII (iv-b)—*Expenditure (in Rupees), Municipal Board, Vrindaban*

Year	General administration and collection charges	Public safety	Public health and convenience	Education	Contributions	Miscellaneous	Other sources	Total expenditure
1	2	3	4	5	6	7	8	9
1954-55	42,592	15,708	1,71,965	1,30,718	2,600	23,477	1,82,327	5,69,387
1955-56	41,058	17,871	1,24,216	1,26,763	1,266	23,511	4,15,008	7,49,693
1956-57	42,205	19,297	1,08,387	1,27,093	1,344	23,507	32,246	3,54,079
1957-58	49,091	18,155	1,08,450	1,50,360	589	28,587	1,47,904	5,03,136
1958-59	52,505	22,847	1,35,161	1,67,349	3,296	48,567	1,74,387	6,04,112
1959-60	57,013	21,964	1,58,296	1,74,911	1,533	42,392	95,372	5,51,481
1960-61	56,570	24,369	1,56,648	1,73,758	1,377	32,616	70,870	5,16,208
1961-62	58,700	23,742	1,61,582	1,84,057	1,207	35,721	1,55,475	6,20,484
1962-63	57,603	29,470	2,00,780	1,89,597	4,861	64,226	63,675	6,10,212
1963-64	64,223	32,313	2,16,150	2,17,830	1,469	50,028	63,705	6,45,718

TABLE VIII (V-a)—*Receipts (in Rupees), Cantonment Board, Mathura*

Year	Municipal rates and taxes	Realisation under special Acts	Revenue derived from property, etc., other than taxes	Grants and contributions from general and special sources	Extraordinary receipts, loans, etc.	Other sources	Total receipts
1	2	3	4	5	6	7	8
1954-55 ..	15,576	1,839	45,154	3,357	2,612	300	68,838
1955-56 ..	21,516	400	43,230	2,442	2,145	1,042	70,775
1956-57 ..	16,743	400	34,924	39,722	1,220	6,589	99,598
1957-58 ..	16,267	400	45,027	75,298	5,243	5,407	1,47,642
1958-59 ..	17,764	400	43,783	35,503	555	3,775	1,01,780
1959-60 ..	20,705	400	46,342	42,220	450	3,862	1,13,979
1960-61 ..	20,029	400	57,211	42,287	1,509	26,310	1,47,746
1961-62 ..	17,959	2,680	74,211	26,064	1,776	4,902	1,27,592
1962-63 ..	19,956	1,626	61,091	59,644	2,429	6,647	1,51,033
1963-64 ..	21,415	2,043	95,328	43,000	1,556	3,248	1,66,590
1964-65 ..	19,255	400	1,14,368	30,121	600	7,400	1,72,144

TABLE VIII (v-b)—*Expenditure (in Rupees), Cantonment Board, Mathura*

Year	General administration and collection of revenue	Public works	Public sefety and convenience	Medical and sanitation	Education	Extraordinary charges and debts	Other sources	Total expenditure
1	2	3	4	5	6	7	8	9
1954-55 ..	9,552	13,795	7,030	43,641	200	2,274	7,186	83,678
1955-56 ..	9,266	2,126	7,634	46,428	200	618	6,749	73,021
1956-57 ..	9,470	1,650	8,035	38,741	200	38,770	5,988	1,02,854
1957-58 ..	11,201	61,021	7,424	40,206	..	22,815	9,574	1,52,241
1958-59 ..	10,766	28,193	8,285	45,107	..	5,114	10,910	1,08,375
1959-60 ..	10,144	18,905	10,933	47,849	..	18,792	8,762	1,15,385
1960-61 ..	13,219	33,119	12,121	55,013	..	26,835	11,324	1,51,631
1961-62 ..	15,037	7,095	13,258	74,122	3,180	2,228	16,020	1,30,940
1962-63 ..	14,024	33,348	12,943	61,985	6,278	3,834	10,184	1,42,596
1963-64 ..	16,485	22,798	12,181	79,837	7,586	20,860	8,463	1,68,210
1964-65 ..	17,690	7,456	15,931	1,11,433	8,100	600	16,141	1,77,351

TABLE VIII (vi)—*Receipts and Expenditure, Town Area, Baldeo*

Year	Receipts (in rupees)			Expenditure (in rupees)				
	Government grants	Other sources	Total receipts	General administration and collection charges	Medical and public health	Public works	Other sources	Total expenditure
1	2	3	4	5	6	7	8	9
1960-61 ..	8,755	13,604	22,359	957	14,878	4,438	2,985	23,258
1961-62 ..	9,474	12,948	22,422	1,009	16,731	6,372	2,701	26,813
1962-63 ..	12,678	17,384	30,062	1,280	14,404	8,858	608	25,150
1963-64 ..	7,793	15,363	23,156	1,225	16,257	5,741	3,773	26,990
1964-65 ..	8,400	26,495	34,895	1,466	16,039	4,016	1,853	23,374

TABLE VIII (vii)—*Receipts and Expenditure, Town Area, Chhata*

Year	Receipts (in rupees)			Expenditure (in rupees)				
	Government grants	Other sources	Total receipts	General administration and collection charges	Medical and public health	Public works	Other sources	Total expenditure
1	2	3	4	5	6	7	8	9
1960-61 ..	5,075	9,401	14,476	455	6,563	2,231	285	9,534
1961-62 ..	10,746	10,582	21,328	2,600	18,104	1,543	1,529	23,776
1962-63 ..	7,101	10,490	17,591	2,355	12,500	3,368	1,925	20,148
1963-64 ..	11,499	7,990	19,489	2,038	13,119	3,079	358	18,594
1964-65 ..	12,096	14,341	26,437	2,142	15,861	1,224	555	19,782

TABLE VIII (viii)—*Receipts and Expenditure, Town Area, Farah*

Year	Receipts (in rupees)			Expenditure (in rupees)				
	Government grants	Other sources	Total receipts	General administration and collection charges	Medical and public health	Public works	Other sources	Total expenditure
1	2	3	4	5	6	7	8	9
1960-61 ..	1,774	4,331	6,105	991	4,460	4,329	100	9,880
1961-62 ..	4,326	2,008	6,334	993	4,337	1,366	..	6,696
1962-63 ..	4,063	4,150	8,213	1,269	4,386	513	..	6,168
1963-64 ..	3,723	1,955	5,678	1,011	4,536	586	..	6,133
1964-65 ..	8,547	4,635	13,182	1,591	4,410	1,072	650	7,723

TABLE VIII (ix)—*Receipts and Expenditure, Town Area, Govardhan*

Year	Receipts (in rupees)			Expenditure (in rupees)				
	Government grants	Other sources	Total receipts	General administration and collection charges	Medical and public health	Public works	Other sources	Total expenditure
1	2	3	4	5	6	7	8	9
1960-61	14,629	25,506	40,135	5,209	23,921	7,400	2,922	39,452
1961-62	26,542	30,869	57,411	5,516	32,763	2,801	2,569	43,649
1962-63	13,805	29,148	42,953	6,137	32,324	6,118	2,482	47,061
1963-64	11,874	39,081	50,955	4,728	31,805	26,932	4,061	67,526
1964-65	30,088	35,799	65,887	4,987	39,141	8,484	3,930	56,542

TABLE VIII (x)—*Receipts and Expenditure, Town Area, Gokul*

Year	Receipts (in Rupees)			Expenditure (in Rupees)				
	Government grants	Other sources	Total receipts	General administration and collection charges	Medical and public health	Public works	Other sources	Total expenditure
1	2	3	4	5	6	7	8	9
1960-61 ..	4,565	5,311	9,876	860	4,890	1,295	902	7,947
1961-62 ..	4,984	5,849	10,833	1,118	5,742	2,821	1,235	10,916
1962-63 .	2,928	5,928	8,856	1,146	6,299	4,594	716	12,755
1963-64 ..	4,087	4,913	9,000	1,105	6,456	80	545	8,186
1964-65 .	6,461	6,342	12,803	1,228	6,323	2,063	645	10,259

TABLE VIII (xi)—*Receipts and Expenditure, Town Area, Mahaban*

Year	Receipts (in rupees)			Expenditure (in rupees)				
	Government grants	Other sources	Total receipts	General administration and collection charges	Medical and public health	Public works	Other sources	Total expenditure
1	2	3	4	5	6	7	8	9
1960-61 ..	4,443	3,576	8,019	953	5,001	40	164	6,158
1961-62 ..	4,960	6,229	11,189	1,055	5,786	264	814	7,922
1962-63 ..	4,339	4,393	8,732	1,575	5,147	7,177	405	14,304
1963-64 ..	4,176	6,236	10,412	1,417	5,508	1,021	830	8,776
1964-65 ..	8,100	6,352	14,452	1,630	5,590	3,100	1,099	11,419

TABLE VIII (xii)—*Receipts and Expenditure, Town Area, Radhakund*

Year		Receipts (in rupees)			Expenditure (in rupees)				
		Government grants	Other sources	Total receipts	General administration and collection charges	Medical and public health	Public works	Other sources	Total expenditure
1		2	3	4	5	6	7	8	9
1960-61	..	4,037	4,676	8,713	1,079	6,449	150	110	7,788
1961-62	.	8,559	2,884	11,443	481	3,108	150	75	3,814
1962-63	..	2,244	3,720	5,964	563	3,976	150	32	4,721
1963-64	.	7,000	4,543	11,543	753	4,300	3,416	54	8,523
1964-65		8,530	2,870	11,400	1,828	9,207	6,059	722	17,816

TABLE VIII (xiii)—*Receipts and Expenditure, Town Area, Raya*

Year	Receipts (in rupees)			Expenditure (in rupees)				
	Government grants	Other sources	Total receipts	General adminis- tration and collection charges	Medical and public health	Public works	Other sources	Total expen- diture
1	2	3	4	5	6	7	8	9
1960-61 ..	8,993	24,794	33,787	2,292	15,031	21,198	2,953	41,474
1961-62 ..	10,601	18,639	29,240	1,682	14,039	6,272	3,022	25,015
1962-63 ..	15,608	17,816	33,424	1,882	17,517	10,097	1,338	30,834
1963-64 ..	10,188	15,829	26,017	1,957	14,650	9,416	3,183	29,206
1964-65 ..	12,797	16,453	29,250	3,261	17,133	4,529	1,675	26,598

TABLE VIII (xv)—*Receipts and Expenditure, Town Area, Sadabad*

Year	Receipt (in rupees)			Expenditure (in rupees)				
	Government grants	Other sources	Total receipts	General adminis-tration and collec-tion charges	Medical and public health	Public works	Other sources	Total expen-diture
1	2	3	4	5	6	7	8	9
1960-61 ..	9,462	31,167	40,629	2,151	19,425	12,584	2,369	36,529
1961-62 ..	10,033	18,916	28,949	2,356	20,095	4,382	4,663	31,496
1962-63 ..	9,405	28,909	38,314	2,619	18,691	6,728	2,158	30,196
1963-64 ..	10,689	23,956	34,645	2,617	18,711	17,881	5,168	44,377
1964-65 ..	16,783	35,259	52,042	2,995	21,777	7,893	5,939	38,604

TABLE VIII (xv)—*Receipts and Expenditure, Town Area, Sahpau*

Year	Receipts (in rupees)			Expenditure (in rupees)				
	Government grants	Other sources	Total receipts	General administration and collection charges	Medical and public health	Public works	Other sources	Total expenditure
1	2	3	4	5	6	7	8	9
1960-61	4,849	5,419	10,268	993	8,988	4,594	1,285	13,860
1961-62	7,283	5,403	12,686	979	7,214	2,962	940	12,095
1962-63	5,021	4,010	9,031	978	6,439	173	723	8,313
1963-64	5,945	9,292	12,237	1,154	7,300	3,052	379	11,885
1964-65	2,278	4,358	6,636	803	4,796	..	1,007	6,606

TABLE VIII (xvi) *Receipts and Expenditure, Town Area, Sonkh*

Year	Receipts (in rupees)			Expenditure (in rupees)				
	Government grants	Other sources	Total receipts	General administration and collection charges	Medical and public health	Public works	Other sources	Total expenditure
1	2	3	4	5	6	7	8	9
1960-61	7,359	13,161	20,520	1,125	9,174	8,617	226	19,142
1961-62	8,138	11,958	20,096	965	9,670	3,797	1,494	15,926
1962-63	5,851	8,710	14,561	1,136	10,370	4,855	438	16,799
1963-64	15,230	8,085	23,315	1,156	11,611	7,881	812	21,460
1964-65	9,534	18,561	28,095	1,068	14,841	12,048	1,488	29,455

TABLE IX (i)—*Literacy and General Education*

Year	Junior Basic education			Senior Basic education			Higher Secondary education		
	Schools	Boys	Girls	Schools	Boys	Girls	Schools	Boys	Girls
1	2	3	4	5	6	7	8	9	10
1950-51	525	41,667	3,347	47	4,717	1,682	17	6,245	752
1951-52	557	40,244	7,503	51	4,614	2,057	25	8,408	1,108
1952-53	551	41,087	4,483	55	4,918	9,910	26	8,603	1,112
1953-54	546	35,832	9,897	54	4,809	1,980	27	10,143	1,193
1954-55	537	30,999	9,525	57	4,730	1,227	27	10,379	1,883
1955-56									
1956-57	—	..	..	—	..	..	..	..	..
1957-58									
1958-59	618	48,269	8,261	75	5,850	1,776	28	12,427	2,145
1959-60	696	48,040	4,004	72	6,328	1,949	31	12,367	2,463
1960-61	680	57,916	8,817	73	6,717	1,806	31	12,825	2,591
1961-62	810	79,487	21,694	76	6,991	2,244	36	16,172	3,115
1962-63	869	71,580	26,823	81	7,153	2,382	40	16,898	3,072
1963-64	922	75,467	31,261	81	8,913	2,510	45	21,204	3,998

TABLE IX (ii-a)—*Higher Education (Bachelor's Degree)*

Year	Number of colleges and students														
	Arts			Science			Law			Commerce			Total*		
	College	Men	Women	College	Men	Women	College	Men	Women	College	Men	Women	College	Men	Women
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
1956-57	1	479	..	..	..	..	..	..	..	1	200	..	1	679	..
1957-58	2	407	59	..	..	..	..	..	..	1	200	..	2	607	59
1958-59	2	384	101	1	49	..	..	..	..	1	210	..	3	643	101
1959-60	2	370	94	1	139	..	..	..	..	1	178	..	3	687	94
1960-61	2	330	104	2	205	..	1	10	..	1	183	..	3	828	104
1961-62	3	316	118	2	270	6	1	86	..	1	146	..	3	818	124
1962-63	3	297	116	2	376	14	1	63	..	1	143	..	3	879	130
1963-64	3	303	120	2	437	17	1	90	..	1	157	..	3	987	137
1964-65	3	341	79	2	447	21	1	87	..	1	159	..	3	1,034	107

*Kishori Raman College, Mathura
Babu Shivnath Agrawal College, Mathura
Kishori Raman Degree College, Mathura

TABLE IX (ii-b)—*Higher Education* (*Master's Degree*)

Year	Number of colleges and students								
	Arts			Commerce			Total*		
	College	Men	Women	College	Men	Women	College	Men	Women
1	2	3	4	5	6	7	8	9	10
1960-61	1	54	8	1	36	..	1	90	8
1961-62	1	103	20	1	69	..	1	172	20
1962-63	1	99	19	1	73	..	1	172	19
1963-64	1	120	29	1	53	..	1	173	29
1964-65	1	143	27	1	46	..	1	189	27

*Kishori Raman College, Mathura

TABLE X—*Livelihood Pattern*, 1961

Workers and non-workers	District total	Rural total	Urban total (including Mathura 'town group')	Total of Mathura 'town group'
1	2	3	4	5
Workers				
Cultivator	2,07,638	2,06,199	1,439	438
Agricultural labourer	27,598	27,193	405	228
In mining, quarrying, forestry, fishing, hunting and in activities connected with live-stock, plantations, orchards and allied spheres	5,111	4,590	521	374
At household industry	25,356	23,406	1,950	1,334
In manufacturing other than household industry	8,867	2,439	6,428	5,163
In construction	4,928	2,814	2,114	1,410
In trade and commerce	21,015	9,936	11,079	7,567
In transport, storage and communications	7,865	3,867	3,998	3,016
In other services..	65,516	39,850	25,666	17,764
Total workers	3,73,894	3,20,294	53,600	37,294
Non-workers	6,97,385	5,71,358	1,26,027	87,964
Total population ..	10,71,279	8,91,652	1,79,627	1,25,258

TABLE XI—*Fairs*

Place	Name of fair or its association with	Date	Average daily attendance
1	2	3	4
		Tahsil Chhata	
Barsana	Burhi Lila	Bhadra, *sukla* 13	3,000
Barsana	Rangili Holi	Phalguna, *sukla* 9	4,000
Chhata	Dasahra	Asvina, *sukla* 10	4,000
Chhata	Muharram	Muharram 10	2,000
Chomuhan	Dasahra	Asvina, *sukla* 10	3,000
Ghazipur	Doga	Bhadra, *sukla* 11	4,000
Kosi Kalan	Ramlila	Asvina, *sukla* 10	4,000
Nandgaon	Janmastami	Bhadra, *krishna* 9	3,000
Nandgaon	Rangili Holi	Phalguna, *sukla* 10	3,000
Phalen	Holi-ki-panda	Phalguna, *sukla* 15	6,000
Sancholi	Deviji	Chaitra, *sukla* 7	2,000
Semari	Deviji	Chaitra, *krishna* 1 to *sukla* 10	1,000
Shergarh	Dasahra	Jyaistha, *sukla* 15	6,000
Taroli Shumali	Saraswati	Kartika, *sukla* 12 to 15	500
		Tahsil Mat	
Pani Gaon	Radha Rani	*sukla* 15 of every month	3,000
Raya	Durga Puja	Chaitra, *sukla* 9	3,000
		Tahsil Mathura	
Govardhan	Dipavali	Kartika, *krishna* 15	50,000
Govardhan	Mudia Purnimasi	Asadha, *sukla* 15	50,000
Mathura	Sivaratri	Phalguna, *krishna* 13	15,000
Mathura	Dasahra	Jyaistha, *sukla* 10	50,000
Mathura	Yam Dvitiya	Kartika, *sukla* 2	50,000
Mathura	Gopastami	Kartika, *sukla* 8	10,000
Mathura	Janmastami	Bhadra, *krishna* 8	50,000
Vrindaban	Vasanta Panchami	Magha, *krishna* 5	25,000
"	Rath-ka-Mela	Chaitra, *krishna* 2	40,000
"	Akshaya Tritiya	Vaisakha, *sukla* 3	50,000
"	Antai Navami	Kartika, *sukla* 9	25,000
"	Devi Isthan	Kartika, *sukla* 11	25,000
		Tahsil Sadabad	
Baldeo	Baldeo Chhat	Bhadra, *sukla* 6	1,000
"	Aghan-ka-mela	Agrahayana, *sukla* 15	10,000
"	Ravan Badh	Chaitra, *sukla* 15	1,000
"	Purnima	*sukla* 15 of every month	500
Gokul	Dasahra	Asvina, *sukla* 10	1,000
Mahaban	Dasahra	Asvina, *sukla* 10	1,000
"	Raman Reti	Phalguna, *sukla* 1 and 2	4,000
Sadabad	Dasahra	Asvina, *sukla* 10	1,500
"	Rama Navami	Chaitra, *krishna* 9	400
"	Tazia	Muharram 10	1,000
Sahpau	Dasahra	Asvina, *sukla* 10	1,000

TABLE XII—*Live-stock Population*, 1961

Live-stock and poultry	District total
1	2
Cattle	
Males over 3 years	1,16,234
Females over 3 years	62,831
Young-stock (male) 3 years and under	26,393
Young-stock (female) 3 years and under	29,467
Total	2,34,925
Buffaloes	
Males over 3 years	25,746
Females over 3 years	1,43,779
Young-stock (male) 3 years and under	35,822
Young-stock (female) 3 years and under	66,906
Total	2,72,253
Sheep	31,636
Goats	39,472
Horses and ponies	5,281
Mules	1,167
Donkeys	11,704
Camels	1,489
Pigs	12,157
Total Live-stock	6,10,084
Poultry	
Fowls	22,388
Ducks	741
Others	61
Total	23,190

TABLE XIII—*Inspection Houses, Rest Houses, etc.*

Village/town	Name	Management
1	2	3
	Tahsil Chhata	
Agaryala	Inspection House	Upper Division Agra Canal Department
Akbarpur	,,	,,
Azizpur	,,	,,
Barsana	,,	,,
Bathain Kalan	,,	,,
Bhadwal	,,	,,
Chhata	,,	Public Works Department
Ladpur	,,	Upper Division Agra Canal Department
Sahar	,,	,,
	Tahsil Mat	
Bajna	Inspection House	Canal Department (Mat Branch)
Khajra	,,	,,
Khanwal	,,	,,
Mat	,,	Public Works Department
Nasithi	,,	Canal Department (Mat Branch)
Raya	,,	,,
Sanai	,,	,,
Sultanpur	,,	Public Works Department
	Tahsil Mathura	
Aduki	Inspection House	Lower Division Agra Canal Department
Baroda Musharrafpur	,,	,,
Basonti	,,	,,
Farah	,,	Public Works Department
Govardhan	Forest Rest House	Forest Department
Jirauli	Inspection House	Lower Division Agra Canal Department
Kosi Khurd	,,	,,
Mathura	,,	Canal Department (Mat Branch)
Mathura	,,	Upper Division Agra Canal Department
Mathura	,,	Public Works Department
Mathura	Forest Rest House	Forest Department
Sonkh	Inspection House	Lower Division Agra Canal Department
	Tahsil Sadabad	
Angai	Inspection House	Canal Department (Mat Branch)
Bisawar	,,	,,
Khajra	,,	,,
Mirpur	,,	,,
Pachawar	,,	,,
Sadabad	,,	Public Works Department

TABLE XIV—*Dharmsalas, Youth Hostels, Hotels (Licensed), Tourist Homes, etc.*

Village/town	Name	Facilities available	Management
1	2	3	4
	Tahsil Chhata		
Barsana ..	Laxmi Chand Dharmsala	Lodging only	Private
,,	Pali Dharmsala	,,	,,
,,	Binani Samisti Dharmsala	,,	,,
,,	Bankhandiwali Dharmsala	,,	,,
,,	Seth Behari lalwali Dharmsala	,,	,,
,,	Hathraswali Dharmsala	,,	,,
,,	Seth Ram Kumarwali Dharmsala	,,	,,
,,	Delhiwali Chattrionki Dharmsala	,,	,,
Kosi Kalan ..	Jain Dharmsala	,,	,,
,,	Sri Krishna Dharmsala	,,	,,
,,	Agrawal Dharmsala	,,	,,
Nandgaon ..	Hathraswali Dharmsala	,,	,,
,,	Pili Dharmsala	,,	,,
,,	Delhiwali Dharmsala	,,	,,
	Tahsil Mat		
Airakhera ..	Airakhera Dharmsala	,,	,,
,,	,,	,,	,,
Bajna	Bajna Dharmsala	,,	,,
Bhureka	Bhureka Dharmsala	,,	,,
Karab	Karab Dharmsala	,,	,,
Lohban	Lohban Dharmsala	,,	,,
Mat Moola	Mat Dharmsala	,,	,,
Nauli	Nauli Dharmsala	,,	,,
,,	,,	,,	,,
,,	,,	,,	,,
,,	,,	,,	,,
Nohjhil ..	Nohjhil Dharmsala	,,	,,
,,	,,	,,	,,
Pachahra	Pachahra Dharmsala	,,	,,

(*contd*)

Village/town	Name	Facilities available	Management
1	2	3	4
Raya	Raya Dharmsala	Lodging only	Private
"	"	"	"
"	"	"	"
Sonai	Sonai Dharmsala	"	"
Surir Bijau	Surir Bijau Dharmsala	"	"
"	"	"	"
"	"	"	"
"	"	"	"
	Tahsil Mathura		
Govardhan	Akolawali Dharmsala	"	"
"	Gwaliorwali Dharmsala	"	"
"	Kareshiwali Dharmsala	"	"
"	Lashkarwali Dharmsala	"	"
"	Khurjawali Dharmsala	"	"
"	Madaurewali Dharmsala	"	"
"	Agrawali Dharmsala	"	"
"	Sirgasinghwali Dharmsala	"	"
"	Chemeliwali Dharmsala	"	"
"	Dhangarwali Dharmsala	"	"
"	Khandelwalwali Dharmsala	"	"
"	Jhandiwali Dharmsala	"	"
"	Marenalalwali Dharmsala	"	"
"	Calcuttawali Dharmsala	"	"
"	Karanchiwali Dharmsala	"	"
"	Mainawali Dharmsala	"	"
"	Madanpujariwali Dharmsala	"	"
"	Sunarajwali Dharmsala	"	"
"	Girraj Dharmarth Dharmsala	"	"
Janu	Janki Prasadwali Dharmsala	"	"
Jatipura	Jabalpurwali Dharmsala	"	"
"	Moti Dharmsala	"	"

(contd)

Village/town	Name	Facilities available	Management
1	2	3	4
Jatipura	Vallabhi Dharmsala	Lodging only	Private
,,	Bhagirathi Dharmsala	,,	,,
,,	Mohanbhai Damodarwali Dharmsala	,,	,,
,,	Mangal Girdharwali Dharmsala	,,	,,
,,	Nariyadwali Dharmsala	,,	,,
,,	Kambalwali Dharmsala	,,	,,
,,	Devidas Madhodas Dharmsala		
,,	Delhiwali Dharmsala	,,	,,
,,	Lilabai Dharmsala	,,	,,
,,	Gangabaiwali Dharmsala	,,	,,
,,	Nauribaiwali Dharmsala	,,	,,
,,	Kanahaiyalalwali Dharmsala	,,	,,
,,	Mathuradaswali Dharmsala	,,	,,
,,	Kadiwali Dharmsala	,,	,,
,,	Calcuttawali Dharmsala	,,	,,
,,	Lucknowwali Dharmsala	,,	,,
,,	Girrajnathwali Dharmsala	,,	,,
,,	Rukmaniwali Dharmsala	,,	,,
Mathura	Avagarhwalonki Dharmsala	,,	,,
,,	Bharatpurwalonki Dharmsala	,,	,,
,,	Tiloiwali Dharmsala	,,	,,
,,	Gujaratiwali Dharmsala	,,	,,
,,	Chiplonki Dharmsala	,,	,,
,,	Gangolimal Gajanandki Dharmsala	,,	,,
,,	Hiralalki Dharmsala	,,	,,
,,	Agrawal (Kusak Gali) Dharmsala	,,	,,
,,	Rajbansi Agarwal Dharmsala	,,	,,
,,	Jain Dharmsala	,,	,,
,,	Chitragupta Dharmsala	,,	,,
,,	Agrawal Dharmsala (Bharatpur Gate)	,,	,,
,,	Halwasionki Dharmsala	,,	,,

(contd.

Village/town	Name	Facilities available	Management
1	2	3	4
Mathura	Agrawal Dharamsala (Vrindaban Gate)	Lodging only	Private
,,	Mirzapurwali Dharmsala ..	,,	,,
,,	Jatav Dharmsala	,,	,,
,,	Baldeodas Maniram Dharmsala ..	,,	,,
,,	Dauji Pandaki Dharmsala ..	,,	,,
,,	Gujaratiwali Nai Dharmsala ..	,,	,,
,,	Quality Hotel ..	Boarding and lodging	,,
,,	Uttam Restaurant	,,	,,
,,	Prem Hotel	,,	,,
,,	Modern Hotel	,,	,,
,,	Rama Hotel	,,	,,
,,	Naresh Hotel	,,	,,
,,	Verma Hotel	,,	,,
,,	Janta Hotel	,,	,,
,,	Agra Hotel	,,	,,
Radhakund	Bharatpurwali Dharmsala ..	Lodging only	,,
,,	Delhiwali Dharmsala	,,	,,
,,	Karanpurwali Dharmsala ..	,,	,,
Raipur Jat	Nekramwali Dharmsala ..	,,	,,
,,	Panchayati Dharmsala	,,	,,
Sakitara	Ahwasiwali Dharmsala	,,	,,
,,	Surajramwali Dharmsala ..	,,	,,
Sonkh	Chodhari Dharmsala	,,	,,
,,	Gopilal Vohrewali Dharmsala ..	,,	,,
,,	Nathi Bamuliwali Dharmsala ..	,,	,,
,,	Ramjilal Rewatiwali Dhadmsala ..	,,	,,
,,	Lohiyanwali Dharmsala	,,	,,
Vrindaban	Shambhu Nivas Gandhiwali Dharmsala	,,	,,
,,	Radha Vallabhki Dharmsala ..	,,	,,
,,	Delhiwali Dharmsala	,,	,,
,,	Pihkarmalwali Dharmsala ..	,,	,,

(contd.

Village/town	Name	Facilities available	Management
1	2	3	4
Vrindaban	Amritsarwali Dharmsala ..	Lodging only	Private
"	Hathraswali Dharmsala ..	"	"
"	Sambhar Sindhi Dharmsala ..	"	"
"	Bhiwaniwali Dharmsala ..	"	"
"	Gadharam Sindhi Dharmsala ..	"	"
"	Yugal Vihar Dharmsala	"	"
"	Guru Mukhia ki Kutia Dharmsala	"	"
"	Yatra Kunj Dharmsala	"	"

TABLE XV—*Post-offices*

Name or place	Class	Facilities
1	2	3
Mathura ..	Head office ..	Savings Bank ; telephone ; telegraph
Ajai Khurd ..	Branch office ..	..
Akbarpur ..	" ..	..
Aringh ..	" ..	Savings bank ; telegraph
Aurangabad ..	" ..	Savings bank
Bad ..	" ..	..
Barari ..	" ..	Savings bank
Bathi ..	" ..	"
Bangali Ghat ..	" ..	Savings bank ; telephone
Bhainsa ..	" ..	"
Chaumuhan ..	" ..	"
Chhatikara ..	" ..	Savings bank
Dhangaon ..	" ..	"
Junsuthi ..	" ..	..
Khamini ..	" ..	..
Kasi Khurd ..	" ..	Savings bank
Krishna Nagar ..	" ..	"
Lohban ..	" ..	"
Magurra ..	" ..	"
Ol ..	" ..	Savings bank ; telephone
Parkhan Gujar ..	" ..	..
Phondar ..	" ..	..
Premnagar ..	" ..	Savings bank
Ral ..	" ..	"
Regimental Bazar ..	" ..	"
Sehi ..	" ..	"
Tarauli ..	" ..	"
Uspar ..	" ..	"
Bajna ..	Sub-office ..	"
Ahmedpur ..	Branch office ..	..

(*contd*):

Name or place	Class	Facilities
1	2	3
Barauth ..	Branch office ..	Savings bank
Kolahar ..	,, ..	..
Managarhi ..	,, ..	..
Methauli ..	,, ..	..
Naoli ..	,, ..	..
Pachehra ..	,, ..	Savings bank
Parsoli ..	,, ..	..
Baldeo ..	Extra-departmental sub-office	Savings bank ; telephone ; telegraph
Akos ..	Branch office ..	Savings bank
Arora ..	,, ..	..
Balti Kari ..	,, ..	..
Bandi ..	,, ..	..
Baruali ..	,, ..	..
Bachgain ..	,, ..	..
Daghela ..	,, ..	Savings bank
Jharotha ..	,, ..	..
Jugsena ..	,, ..	..
Madura ..	,, ..	..
Nasirpur ..	,, ..	..
Nera	,, ..	..
Pachawar ..	,, ..	..
Patlauni ..	,, ..	Savings bank
Sonkh Khera ..	,, ..	..
Vairni ..	,, ..	..
Bharatpur Darwaza	Town sub office ..	Savings bank ; telephone
Bisawar ..	Extra-departmental sub-office	Savings bank
Chata ..	Sub-office ..	Savings bank ; telephone ; telegraph
Bharnakalan ..	Branch office ..	..
Bishambhara ..	,, ..	..
Kamai ..	,, ..	..

(contd:

Name or place	Class	Facilities
1	2	3
Khaira ..	Branch office	Savings bank
Nari	,, ..	,,
Paigaon	,,	,,
Sabar	,,	,,
Siwal	,,	,,
Chhatta Bazar	Town sub-office	,,
C.O.D.	,,	,,
Deeg Gate	,,	,,
Farah	Sub-office	Savings bank ; telephone ; telegraph
Beri	Branch office	Savings bank
Jhudawai	,,	,,
Parkham	,,	Savings bank ; telephone
Pilwa	,,	Savings bank
Raipur jat	,,	,,
Girrajbagh Jatipura	Extra-departmental sub-office	,,
Gokul	Sub-office	Savings bank ; telephone ; telegraph
Hayatpur	Branch office	Savings bank
Sehora	,,	..
Gopinath Bazar	Town Sub-office	Savings bank ; telephone
Goverdhan	Sub-office	Savings bank ; telephone ; telegraph
Anyor	Branch office	..
Deoseras	,,	Savings bank
Mehroli	,,	—
Murserus	,,	...
Paitha	,,	..
Palsen	,,	..
Jait	Extra-departmental sub-office	Savings bank
Jalesar	Sub-office	...
Mahiram	Branch office	—
Rosgawan	,,	—

(contd.

Name or place	Class	Facilities
1	2	3
Unchagaon	Branch office	Savings bank
Kosi Kalan	Sub-office	Savings bank ; telephone ; telegraph
Bathan Kalan	Branch office	Savings bank
Barsana	,,	Savings bank ; telephone
Bukhrari	,,	Savings bank
Dahgaon	,,	,,
Gidoh	,,	—
Hathia	,,	Savings bank
Mathana	,,	—
Kamar	,,	Savings bank
Kharaut	,,	,,
Mahrana	,,	...
Nandgaon	,,	Savings bank ; telephone
Phalon	,,	Savings bank
Shahpur	,,	..
Krishnapur	Town sub-office	Savings bank
Lal Darwaza	,,	Savings bank ; telephone
Mahaban	Extra-departmental sub-office	,, ,,
Mant	Sub-office	Savings bank ; telephone ; telegraph
Arrua	,,	Savings bank
Haransur	Branch office	,,
Jaora	,,	,,
Nasiti	,,	,,
Taintigaon	,,	...
Mathura Cantt.	Town Sub-office	Savings bank ; telephone ; telegraph
Mathura Chauk	,,	,, ,, ,,
Mathura Jn.	,,	Savings bank ; telephone
Naujhil	Sub-office	Savings bank
Radhakund	Extra-departmental sub-office	Savings bank; telephone
Raya	Sub-office	Savings bank ; telephone; telegraph

(contd.

Name or place		Class		Facilities
1		2		3
Airakhera	..	Branch office	..	Savings bank
Gajjoo	..	,,	..	,,
Gudera	..	,,	..	..
Karab	..	,,	..	Savings bank
Kamah	..	,,	..	..
Madam	..	,,	..	Savings bank
Maninabalu	..	,,	..	..
Nagaura	..	,,	..	..
Nibgaon	..	,,	..	Savings bank
Sardargarh	..	,,	..	..
Sonai	..	,,	..	Savings bank
Roberts Line	..	Town sub-office	..	,,
Sadabad	..	Sub-office	..	Savings bank ; telephone ; telegraph
Baramai	..	Branch office	..	Savings bank
Bodai	..	,,	..	,,
Bhartia	..	,,	..	,,
Gadumera	..	,,	..	,,
Jarau	..	,,	..	,,
Kajranthi	..	,,	..	,,
Kursanda	..	,,	..	,,
Mai	..	,,	..	,,
Midhawali	..	,,	..	,,
Nawgaon	..	,,	..	,,
Salempur	..	,,	..	,,
Samadpur	..	,,	..	,,
Tasinga	..	,,	..	,,
Sadar Bazar	..	Town sub-office	..	,,
Sahpau	..	Sub-office	..	,,
Hasanpur Baru	..	Branch office	..	..
Dhadhau	..	,,	..	..
Guthera	..	,,	..	Savings bank

(*contd.*)

Name of place	Class	Facilities
1	2	3
Khonda ..	Branch office ..	..
Madhaka Bhoj ..	,, ..	..
Sikhara	,, ..	Savings bank
Shergarh ..	Sub-office ..	,,
Agaryala ..	Branch office ..	,,
Nawgaon ..	,, ..	..
Ranhera ..	,, ..	Savings bank
Sonwa .. .	,, ..	..
Sonkh	Sub-office ..	Savings bank ; telephone ; telegraph
Bachgaon .	Branch office ..	Savings bank
Nainupatti ..	,, ..	..
Surir	Sub-office ..	Savings bank
Bhadanwara ..	Branch office ..	,,
Bhalai . ..	,, .	..
Bhureka .	,, ..	Savings bank
Hasanpur ..	,, ..	,,
Jarara ..	,, .	,,
Karahari .	,, .	,,
Khaira Kothi	,, .	..
Lohai	,, ..	Savings bank
Rajagarhi ..	,, .	..
Sikandarpur ..	,, ..	..
Sri Bankey Beharıji..	Town Sub-office .	Savings bank ; telephone
Sankat Mochan .	,, .	Savings bank; telephone ; telegraph
Sukh Sancharak ..	,, ..	Savings bank ; telephone
Veterinary College .	,, ..	Savings bank
Vrindaban .	Sub-office ..	Savings bank ; telephone ; telegraph
Gurukul ..	Branch office ..	Savings bank ; telephone

CONVERSION FACTORS

Money—

1 pie=0·52 paise

1 pice=1·56 paise

Linear Measure—

1 inch= 2·54 centimetres

1 foot=30·48 centimetres

1 yard=91·44 centimetres

1 mile= 1·61 kilometres

Square Measure—

1 square foot=0·093 square metre

1 square yard=0·836 square metre

1 square mile=2·59 square kilometres

1 acre=0·405 hectare

Cubic Measure—

1 cubic foot=0·028 cubic metre

Measure of Capacity—

1 gallon (Imperial)=4·55 litres

1 seer* (80 tolas)=0·937 litre

Measure of Weight—

1 tola=11·66 grams

1 chhatak=58·32 grams

1 seer*=933·10 grams

1 maund*=37·32 kilograms

1 ounce (Avoirdupois)=28·35 grams

1 pound (Avoirdupois)=453·59 grams

1 hundredweight=50·80 kilograms

1 ton=1016·05 kilograms=1·016 metric tonnes

Thermometer Scales—

1° Fahrenheit=9/5° centigrade+32

*As defined in Indian Standards Weight Act, 1939

GLOSSARY OF INDIAN WORKS

Chowki	An out-post
Dai	A midwife (not diplomaed)
Maktab	A school for Muslim children
Mahal	A unit of land under separate engagement for payment of revenue
Pathshala	School
Qazi	A functionary who solemnises Muslim marriages ; a judge under Muslim rulers
Sammelan	A gathering
Tirthankara	In Jainism, expounder of religion, deified hero or saint
Upnayana	Initiation ceremony
Urs	Commemoration of death anniversary of Muslim saint at his tomb
Waqf	Endowment (Usually religious or charitable)

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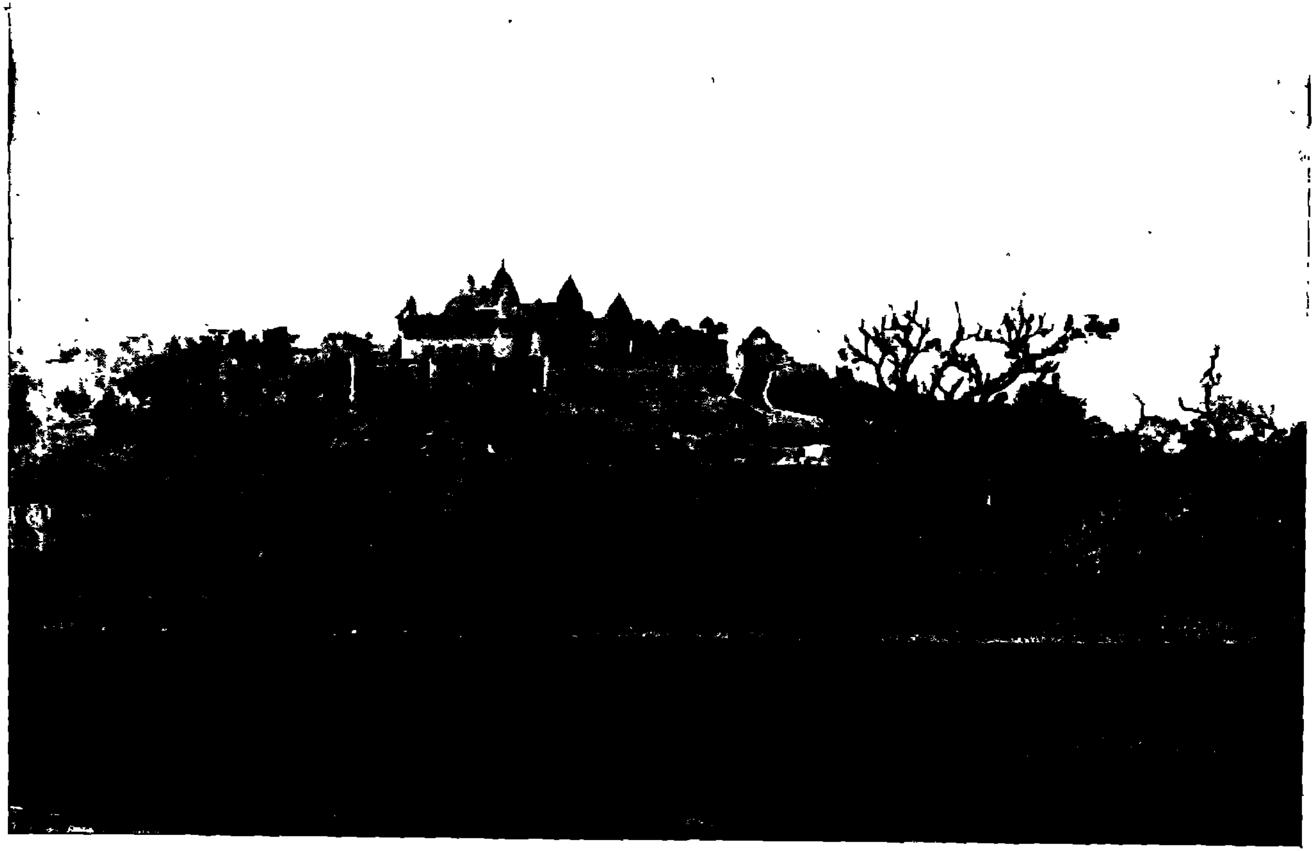
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Panoramic View of Barsana
(By courtesy of the Archaeological Museum, Mathura)



Bhitaura from Mathura District (Patterns made with cow dung cakes)
(By courtesy of the Archaeological Museum, Mathura)

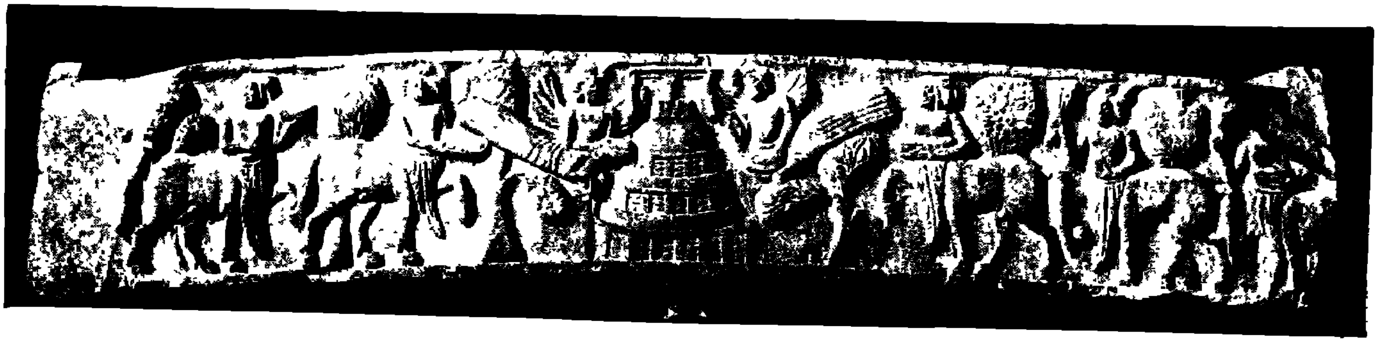


Pillar from Bhuteshwar (wine bearer)
(By courtesy of the Archaeological Museum, Mathura)



Bachchanalian Scene from Mathura

(By courtesy of the National Museum, New Delhi)



Door Lintel from Mathura depicting worship of Stupa by Kinnaras and Suparnas
(*c.* 2nd—Ist Cent. B. C.)
(By courtesy of the State Museum, Lucknow)



Door Lintel from Mathura—Procession on way to Jain Stupa
(*c.* 2nd —1st Cent. B. C.)
(By courtesy of the State Museum, Lucknow)



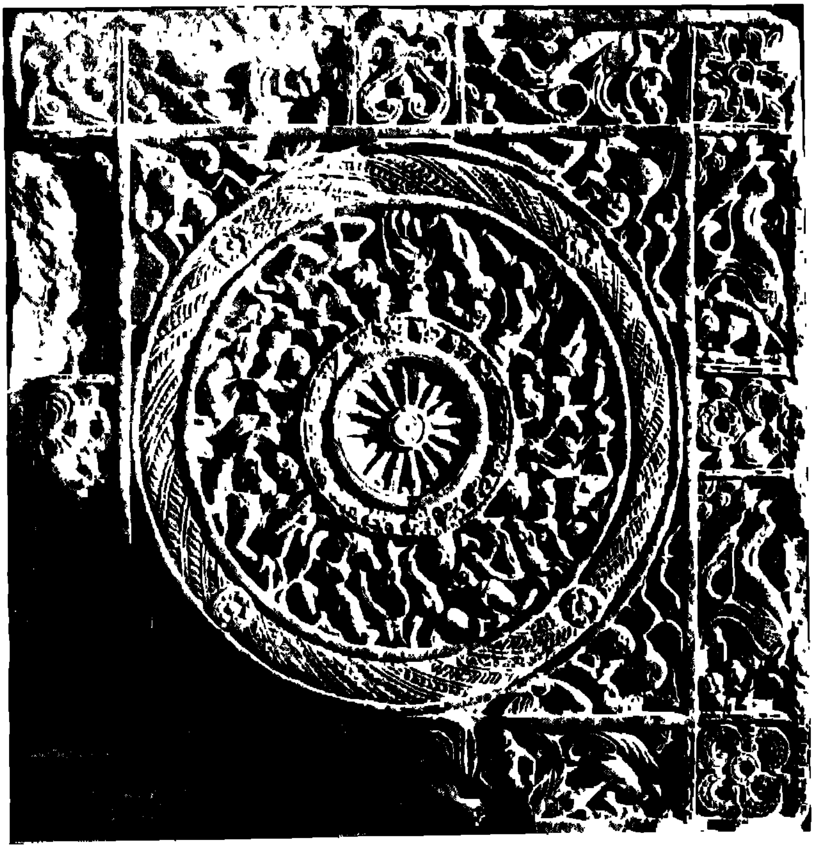
Jain Tirthankara (*c.* 5th Cent. A. D.) From : Mathura

(By courtesy of the State Museum, Lucknow)



Palm-leaf Capital from Mathura (*c.* 1st Cent. B. C.)

(By courtesy of the State Museum, Lucknow)



Ayagapatta--Jain Dharma-chakra (*c*. 1st Cent. A. D.) From : Mathura

(By courtesy of the State Museum, Lucknow)



Naigamesh (Goat-headed deity), said to preside over Maternity and Childbirth
(By courtesy of the State Museum Lucknow)